Theori=
ginal & sprynge
of all sectes & or=
ders by whome,
whā or were they
beganne.

✠

Translated out of
hye Dutch in
Englysh.

.1537.

To the reader.

For as much as ther is in the worlde great disputacyon & reasonynge of sectes, and so many also of the same sectes and religions both contrarye to Christes mooste holy religion, and also among themselues. To induce them therfore vnto thyne vnderstandynge (mooste gentle reader) and to describe them vnto thy knowlege, we haue here gathered together the names, fashions and maner of lyuynges of all suche sectes and orders as are not onely vnder the B. of Rome but also both amonge the Christen and amonge ỹ Jewes, how and whan they came vp, with the maner also of theyr garmentes and sundrye clothynges.

Which treatise yf thou reade diligently, thou shalte thynke it no maruayll, that ther is now suche contencyon and diuision in ỹ worlde, in as much as ther was no tyme, no age, no generacyon sence the begynnynge, but alwaye ther hath ben some sectes, some diuersite of opinion, and some sundrye maner of belefe in ỹ same. The Jewes lacked not theyr Pharisees, theyr Saduces, theyr Esseies. &c. The communite also of Christē

dome hath this lõge tyme not ben without innumerable sectes and dyuerse religions, stablyshed by the B. of Rome. Yee euery lande nacyon and contrye, hath in a maner a sundry fasshion of lyuynge, a sundry fasshion of doctrine, a sundry fasshiõ of clothyng, &c. and hath had (I saye) this longe season. And though some of them which be called sectes, are not farre frõ Christ nor his fayth yet the mooste parte (specyally of them that be brought in by ỹ B. of Rome) are no lesse contrary vnto Christ, then were ỹ false prophetes in tymes past, then were the pharises, and then were the heretikes that haue ben sens Christes incarnacyon. For in as much as they wyll not onely be called other wyse then Christen, but denye also ỹ power lyfe, fayth and merites of Christe, who can then be more contrary to hym: who are thẽ more worthy to be called brethren of sectes and diuision, then such are:

As thou seyst therfore ỹ theyr doctrine is contrary to Christes, ỹ they preach lyes and dreames, that they deceaue the hartes of innocentes thorow fayre and flatterynge wordes. Rom. xvi. that they come to the but in shepes clothynge Math. vii. that they de-

nye the power of godlyneſſe.ii. Timo.iii. that they deuoure wydowes houſes vnder the pretence of longe prayers. Math.xxiii. So be thou ware of them, of theyr falſe doctrin, of theyr lyes & dreames, of theyr fayre and flattryng wordes, of theyr fayned holyneſſe. For all is not golde that ſhyneth, nether are they all of Chriſtes couent, that weare brode crownes, wide coules, and ſyde coates. And forget not that S. Paul ſayeth. The deuell can chaunge hymſelfe in to angell of lyght.

Shute not thou thē at a wronge marke but holde the vnto Chriſt, and to the vnite of his doctrine, of his fayth and of his religion, that thou mayeſt here be fre from all falſe hypocriſy, and not only knyt vnto him herein this world, but inheritour alſo of his ioye in heauen. Amen.

The contentes of thys treatyſe.

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2 xiiii. Faythes and ſectes of Chriſtēdom only, beſyde all other.

3 xvi. Sectes and ſuperſticiōs of the Iewes or Hebrues.

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A treatyse of

all sectes and ozders where, whan & by whom they are begõne, stablyshed and confirmed.

Of the Byshop of Rome, Cardinals and other of hys spiritualty in generall.

IN thys register oz rehearsall of sectes is the Byshop of Rome (that vsurpatly called hymselfe Pope) the fyrst in ozdze, as an heade & father of hys whole body, accompanyed wyth hys members, chylderen and creatures as a henne wyth hyz chekens, namely: Cardinals, Patriarkes, Byshops, Curtisans, Prestes, Monkes, ffreres, & hys whole spiritualty. Whose holynesse and lyfe (God be thanked) is so come to lyght, þ euen the chylderen vpon þ strete do speake and synge of it. And the deuell also doth shewe hym as though he were wery of hym

& wold begynne a newe dysgysynge: Wherfore we haue nede to take hede and beware of hym, lest he breake in another way. Now seynge that all the dysgysynge of hys vsurped power, and hys false religion and holynesse is knowen and come to lyght, & so beaten and ouerthrowen wyth the swearde of Gods holy worde, that he is almooste kylled in many mēs consciēces: therfore ought we not styll to beate vpō hym, but we must also beware and take hede on all hys membres, which be gendred and brought vp of hym.

ti. Heremite or Eremites.

IN the boke called Vitas patrū, that is to saye the lyfe of the fathers is red much of such as toke vpon them a solytary lyfe, and lyued alone in wylderneſſe: these were called Heremites. They wente in graye clothynge, and dyd eate herbers and rootes, they fled all company of men. In the tyme of Sylueſter B. of Rome dyd they begynne, and were had in greate reputacion of hym, and also cōfyrmed. But what they haue done in the wylderneſſe cā not I iudge, for the workes of God be marualous. Yf they were drawen thether of a

fre sprete, and not with the intēt to deserue or merite therby, despysynge only the world and wolde no longer beholde the vanityes therof, and so leade a solitary lyfe of contemplacion, that the better they myght haue an eye vnto Gods workes: and so mortyfyed & offred vp to God wyth a fre sprete & a pure & perfecte loue, myght serue God. Howbeit I thynke that with many (though not wyth all) the hereticall mynde hath preuayled, namely: to be made righteous pure & holy therby, and to merite forgeuynge of synnes. &c. Yf thys meanynge was with thē, than was it a playne heresy, & a denyenge of Christ. ii Petr. ii. For with workes do we not merite or deserue forgeuenesse of synnes, but wyth a new lyfe, spronge forth of fayth in ẏ bloud of Christ. With oure bodely fete we can not flye out of the world, but wyth the hart and mynd: Yee myddes in ẏ world cā a mā lyue as yf he were wout the world, euē as euery true christē mans lyfe ought to be Coll. iii. ẏ by tēptacion & probacion he maye optayne ẏ more victory. So agayn may one be out of ẏ world w̄ his body, & styck myddes in ẏ world w̄ his harte, as many religious mē do. Therfor Paul wyl. ii. cor. vi. ẏ Christen mē go not

out of the worlde, but myddes of the deuels kyngdome, that is the worlde, to watch, and be sober in all godlynesse. For God wyll haue hys to be abrode & in the lyght. Joh. iii. and Math. v. and set them iudges ouer the whole worlde. He can separate and kepe the roses frō thornes welynough. I knowe none example in the whole scripture of bodely separatynge frome the worlde, saue only of Christe, Moses, and Helias, whiche nother toke vpon them to dwell in wyldernesses, but only for a season to faste or commune wt God. Wherfore I cā not be persuaded that thys lyfe is so acceptable to God. Christe knoweth how nedeful the true Christēmen be in thys world. Fyrst, that they may lyghten and shyne in the worlde: Secondarly, þ they maye teach and exhorte: Thyrdly that they may geue counsell and helpe, geuynge a good example to euery man, and stoppe þ mouthes of bacbyters with þ truth. Fourthly that God condemne the worlde with thē. Yf ony man wyll here allege Jhon Baptist I answer: Jhon fled not alwaye the company of men, but only whan he wold praye or faste, otherwhyles was he in Herodes courte, where he shoned no man as the he-

remites do, but preached vnto them repentaunce, receauyng them that came to hym, and at tyme conuenient he wente agayne whether the spyrete led hym. Thus maye one beynge myddes in the worlde also, be out of the world, as all Christen men ought to be, and as Abraham in Canaan, Daniell in Babilon, Joseph in Egipte. These foresayde heremites were in ỳ tyme of Decius, Valens, Theodosius and Dicletian, from ccc. year after Christ vntyl. M. about what tyme monkes order beganne. Some saye they fled persecution in the wylderneſſes of Egipte, and so were fayne to dwell there vnknowen loke vpon Otho byshop of frisingen. the. vii. boke ỳ. xxv. chap. thorowout.

iii. Basilius order.

Anno. ccc. lxxxiiii. in the tyme of Siricius B. of Rome began thy fyrst monkysh order, rayſed by Basilius Magnus, byshop of Cesarea in Cappadocia. Theyr cote, cloke, cole, and cappe were all whyte. He prescrybed them a rule mixte wyth manye tradicions and doctrines of men: Wherfore he is called of them a father and a begynner of relygyous people,

whose lyfe he also prayseth, so that he optayned of the aforesayde Syricius to confirme the order. He called them Monachi, that is, solitary or separate from the worlde, and founded in Grece the fyrst house or cloyster How they be diuided and separate from the worlde, we haue sene and do se dayly.

xiii. Benedictus or Benets order.

SBenet a father of monks, whiche gathered together all strowed religious men, dyd begynne a peculiar order Anno. M. xxiiii. in the tyme of Jhon ỹ i. B. of Rome vpon the mount Cassinus, where he buylt ỹ mooste renowned cloyster, geuynge them there a rule, prescripte, and forme of lyuynge, as though Christ had forgotten it. Now after he had longe shyned in a wylderneſſe, & muche resorte was to hym by reason of hys Gods seruice, he buylt. xii. places and fylled them with religious men. Of thys order is reported to haue ben. xxiiii B. of Rome. c. lxxxiii. Cardinals. M. cccc. lxiiii. Archbyshops and byshops. xv. M. and lxx. renowned Abbots, and as sayeth Jhon the. xxii. Byshops of Rome. v. M. vi. c. lv. monkes canonisate or sayntes. Thys is

the .iii. brood that the B. of Rome hath hatcht. he rayſed alſo an order for hys ſyſter Scolaſtica, and made her abbeſſe: hyr clothynge was a black cote, cloke, cole, and vayle. And leſt the ſcripture ſhulde deceaue her and hyrs, it was commaunded that none ſhulde reade the holy ſcripture wythout conſente or permiſſion of theyr ſuperior. Here is to be ſene how God is ſought in all orders, which in hys worde is expelled.

v. Cluniacenſis order.

Anno. ix.c.xiii. hath S. Benets order begotten thys ſecte whoſe bygynner was Otho the abbot. For whan the monkes of S. Benets rule were nerehande decayed in godlyneſſe, thys Otho lyued ſo, that they were quickened agayne by reaſon of hys holyneſſe. Theyr clothynge and rule was as Saynt Benets. A duke of Aquitania Guillidinus by name relyued the Giginacy or Cluniacis cloyſters wyth greate ſubſtaunce, and yearly rentes.

vi. Vallis vmbroſe or

Shadowed vale order.

Anno. M. cccc. or as some saye: ãno. M. lxx. Jhon a ffloxentine, whose father called Gualbertus was a knyght, dyd begynne thys order vnder S. Benets rule wyth addynge therto, and chaungynge of black clothes into graye: whereof ther is many in Tuscia and vpper Lõbardy. Thys Jhon after the tenoure of hys story or legẽd was come to the monkery or cole after this fashion: He was at variaunce with an vplandysh man, for slayenge of hys brother, wherfore as he vpon a tyme rode out of ffloxence to auenge hys brõthers death, the manslayer met hym euen in the teth, not farre from the cloyster Minati in the moũtaynes, vpon whome he fell. Now whan the vplandysh man sawe no escappynge, he fell at hys fete, desyrynge hym for the crucifyed Jesus Christe to pardon and forgeue hym hys offence. Where vpon Jhon was so reconciled concernynge the manslaughter, that he abatyng hys moode and leauynge hys fury, forgaue hym all the dette. Now as he wente from thence in the afore sayde cloyster, and fell downe before the crucifixe there shuld ỹ image haue moued & bekẽned

with the heade, signifyenge that God was pleased with the forgeuenesse of the dette vnto the manslayer: which crosse is yet at this houre sene by Florence vpon an hyll, where great reuerence is shewed to it. Vpon this was he styred to geue hymselfe ouer vnto a spirituall conuersacyon, gat him anone to an ende of the mount Apenninus where he buylded a cloyster, and beganne this order. At ỹ last he dyed Anno M.lxxiii. after that the order was well encreased in persones and cloysters.

vii. Grandimontelis order.

Anno. M.lxxvi. vnder Alexãder the.ii. B. of Rome dyd this newe order begynne, by one Steuen the sonne of a gentylmã of Auernia: which trauayled many cõtries to seke out a solitary place, wher he myght serue God quyetly: at the laste he came in Aquitania, where he founde a moũtayne full of woodes, and spryngynge fountaynes, and an vntroden lande. There dyd this Steuẽ pytche, and beganne a straycht lyfe wyth fastynge, watchynge and prayeng to God. His meate was bread and water, his clothynge was a cote of males vpõ his

bare body, and a black cloke ther vpō, where wt he dyd penaunce, & ymagined to become ryghteous before God. With this lyfe he gathered many discyples, whom he exhorted to wylfull pouerte. Now thought the monkes of S. Austins order theyr tytle to be better to ẏ place: wherfore ẏ brethren wolde remyue wt a good wyl, prayenge God instātly to shew thē another cōuenient place. Wherfore vpon a tyme as Agnus dei was songe at masse, a voyce (whether it came frō God or ẏ deuel) was herde, sayenge: In Grandimonte. Upon this they rose & buylded there a cloyster or place for them.

viii. Gregorians order.

IN the yeare. ccccc. xciiii. dyd Gregorius Magnus borne of a noble stock of Rome, very plenteously endued wt goodes of fortune forsake all, & chose a relygious state. After the deceasse of his father he builded. vi. religious houses in Sicilia, geuynge thē a forme & rule of lyuynge: and he buylded another wtin Rome, in the name & honour of S. Andrew, wherin he dwelte wt many brethrē, whō he steared greatly to the subduyng & chastenynge of ẏ fleshe. He dyd weare a copper coloured course cloth accordyng to his rule. His brethren (because they

kept his rule as diligētly, as yf it had bē gods wozd) they wer called Gregoziās after hym.

ix. The fyrst ozder of S. Austins.

IN the year. cccc. xc. dyd S. Austine (after ỳ his mother was departed) sayle vnto Cartago wᵗ his bzethzē, distributed his patrimony amōge pooze folke, & began in a house in ỳ woodes to take vpō him to folow the Apostles by a rule, hauynge a sleght black garmēt: whether it was a cole, oz not, I can not shew. I rekē it was in dede a blacke garmēt as shalbe specifyed here after in ỳ ozder of ỳ chanōs: Ther is no ozder as it was institut: Yee though ỳ foūders of thē had a fre & good meaning, (wherof I am not sure) yet by addyng & abatynge moze oz lesse thē Austyne oz Benet & such other institut they are so soze chaūged, ỳ they shulde not now know theyz bzethzē. I fynd nomoze of S. Austin but ỳ he was feruēt to folow ỳ Apostles, couetyng & endeuouryng to lyue after theyz example, wherfoze he called his rule ỳ gospel. But I feare me lest ỳ deuel al so haue scoffed wᵗ S. Austine & his good meanyng. ffoz yf ỳ rule be his, wherfoze calleth he her ỳ gospel: yf she is Chzistes, wherfoze callethhe ỳ rule ỳ is p̄scribed al mēhis owne

as though euery Christē man neded not to lyue after the ensample of Christ and his Apostles: ffynally in euery playe hath the deuell one parte. It passeth my capacyte to shewe the manyfold dyuersite of the ozders of S. Austyne. Yee I feare lest Austyne him selfe shuld scarce knowe thē foz his disciples.

r. Ambzosius ozder, two soztes.

Off S. Ambzose that was in S. Austines tyme aboute the yeare of oure Lozde. cccc. xc. & dyd conuerte hym, I reade no mōkry. But I thynke some apes oz counterfayters haue pzesumed to folowe his lyfe, seynge he was cōsted foz a monster of the wozlde, & haue at ony tyme sene hym haue on a graye oz russet garment, and so counterfayted hys clothynge and conuersacyon: but the pyth wherin all cōsysteth, that is, fayth in the hart, that haue they left him, hauynge a recheleſſe harte vnder a graye garment. An other ozder is ther rekened of S. Ambzose, which weare whyte cotes, and a cloke theron, whertwith they foolyshly ymagyne to do God an acceptable seruyce, and yet they (as all other) are playne heretykes: seynge they seke health and thynke to

merytt therby by God, whiche hath an eye to fayth onely. Jere. v. loketh vpon ỹ wozke-mayster and tre, and not vpon the frutes oz wozkes. Gen. iiii. Pzo. xxi. Math. vii. c. xii.

xi. Jeronimus ozder. ii. kyndes.

Affter Chzistes byzth. cccc. xc. yeare oz there about toke Jerome vpon hym ỹ religious oz heremiticall clothynge, in the wylderneſſe of Syzia, after he was conſecrate a pzeſt & cardinall at Rome. Afterwarde anno. M. cccc. viii. roſe a new beggynge ozder vnder the name of S. Jerome in the tyme of Innocentius the. vii. Anno M. cccc. v. a county Redo by name a religious man of the. iii. ozder of S. ffraunces in the lande of Etruria by the towne ffeſulana, whoſe companion was Mater Marſis. Theſe twayne dyd begynne, inſtitute and augmente this ozder of obſeruacyon. This ozder is bzought vnder the rule of S. Auſtyne, by the reaſon of the excellent vowe of Gregozy the. xii. B. of Rome, & endued with pzilegeſ and lybertyes. Whan thys ozder now was decaied & nearehande come to nought, it was renewed and reſtozed agayne by one Lupus a Spaynyard, general

of ẏ same order, which ordened new cõstitu ciõs & orders, takẽ of ẏ sayenges of S. Jerõ, & was cõfirmed w̃ sundry preuileges & franchises by Eugeni9 ẏ. iiii. B. of R. & w̃ a gray cloke ĩ remẽbraũce of ẏ religiõ of ẏ aforsayd iii. order. This was don anno. m. cccc. xxxvii

xii. Chanons or regular prestes.

This order began to florysh agayne in ẏ tyme of Gregory ẏ. vii. & Hẽry the iiii. emperour, an. M. lxxx. ĩ ẏ church of S. Quirin at Beulake ẏ which was first institute by ẏ Apostles, after by S. Austine, & now by master Yuon prouest of the same church, which was afterward B. of carnotũ They weare a blacke gowne, & a scapulary wounde aboute the arme, they be halfe mõkes and halfe prestes.

xiii. The Sarrabaites order.

To this secte surely belonge suche of ẏ spiritualty that by mouth professe wylfull pouerte & not w̃ harte. For these Sarrabaites be sayd not only to come of Ananias & Saphira by vntrue dissimulacyon of retaynyng theyr goodes Actu. v. but also by lynage & kynred. These vnder ẏ colour of wylful pouerte, wolde semeto haue forsaken & byddẽ al tẽporal goodes farewel,

after ẏ institucio of ẏ apostles: vnder ẏ wh ich colour ẏ couetous wretches busyed to gather great goodes & possessiōs, which they optayned. Of these doth S. Hierome wryte thryse to S. Austine. They dwelt fyrst in E gipt ī holes & caues, clothed w̄ oxē & suynes hedes, gyrded about w̄ halters vnshod & blou dy went they oft to Jerusalē at ẏ feast cōfes syng they r wylful pouerte & despysyng of al thynge, so lōge, tyl they were enryched ther- by. They pulled thēselues by ẏ beerd ī sight of al ẏ people, wherby they gat thēselues a name of great holynesse, afterward retur- ned home agayn ladē w̄ goodes, where they lyued at theyr ease S. Austine cōmaūded to flye these. They plated thornes in ẏ hēmes of theyr vesturs, wher w̄ they beblouded thē selues. Finally they began many straūge de uyces tyl they waxed rych & lyued ī ydelnes Read Bede & Aug. the. xxi. sermō ad fr̄es in xiiii. Charterhouse order. (Eremo.

ANno. M. lxxxvi. dyd this order begyn in Gallia or Fraunce by Bruno the Philosopher & diuine, whō Bernard calleth a fayre pyler of the church. This or- der is confirmed by Alexander the. iii. and the. iiii. Bishops of Rome with many other This order ꝓspered greatly not by reasō of

tyme (as euery man knoweth) but because of the strayghtnesse of lyuynge. On this fearful wyse dyd the order begynne: Whyle the vniuersite of Paris florysshed, ther dyed one of it that was of great renowne both of learnynge and honesty. Now whyle the Dirige was songe for hym, in the presence of many doctours, masters, & learned men, at these wordes: Quãtas habeo iiquitates &c. as ỹ body rose in the coffin, a voyce was herde sayenge: By the ryghteous iudgemẽt of God am I accused. At this voyce were they all abashed and concluded not to burye the coarse. The secõde daye, was lyke voyce herde. On the thyrde daye was nearehande the whole cytie gathered to heare the voice and then dyd the coarse ryse agayne as before, with this voyce: By the ryghteous iudgement of God am I condẽned. This pearsed thorow many hartes, but specyally Brunos, borne at Colen, which then was deane and ruler of the vniuersité, so that he sayde to his disciples: Lo how peteously and pytefully perysshed he, which notwithstandynge was rekened of euery man a saynt for hys lyuynge. Here vpon wente he in a wylderneesse with seuen men, and buylded there an

house purposynge in his mynde to leade a strayght lyfe, euery frydaye to fast breade & water: and neuer to eate flesshe, were he neuer so sycke, to weare heery clothes next his body, neuer to come in to the worlde, to kepe pertuall sylence, and to speake only wt God, to syt alone in a cell, & so wyth greate chastenyng to do penaunce for his synnes. Urbanus the.ii.B. of Rome is reported to haue ben this Brunos disciple. Hugo also ꝑ was as who saye an heremyte and charter house monke in this worlde, a very myrrour and example of all vertue, wolde haue take vpon hym this order, but he could get no lycence of the B. of Rome. I passe ouer ꝑ fable that is wrytten of hym. Lo good reader these deuelysh practyses vpon what fundament they are groũded. The deuell thought this shalbe my deuyse: for the worlde can not iudge or discerne this lyuyng, they shall estyme it an holy lyuynge, all is golde wyth them ꝑ shyneth, chefly in spiritual matters. Yf this lyuynge be of value, then are the heithen, Turkes, & Calicutes vertues mẽ: for they haue mõkes of strayghter lyuynge. But whosoeuer the matter be, the worlde wyll haue monkes and freres.

rb. Anthonyes order.

Anno.ccc. xxiiii. began Antony in Egipt a strayght & solitary lyfe. he was the fyrst hermite. his meat was only breade & water, & fasted vntyl sõne set. he went wyllyngly in the wylderneſſe, where many resorted vnto hym, ꝑ which made him theyr Abbot. S. Jerome sayth that he wrote vii. epistles or letters in ꝑ Egiptian speche, full of spyrete & mysteryes, which afterward were trãslated into Greke. Athanasius B. of Alexandria wryteth his lyfe in a cõplete boke. he dyed at Thebaida. ꝑ. ccc. lvii. yeare after Christes byrth, the. c. v. yeare of his age, whõ nother I cã, nor wyll iudge, he hath one to iudge hym: but ꝑ sorte of apes ꝑ ende uoure to folowe hym in clothynge, & not in fayth, makynge of his lyuyng a rule, so lyke to his lyfe, as ꝑ deuell is lyke God, those I say I coũte as heretykes & dissardes. This coũterfaited order weareth only a black garment wꝺ a blewe crosse theron, they vse beggynge, they haue a fraternite, wherin they threatẽ folke wꝺ S. Antonis fyre, yee they haue brought ꝑ matter so farre, ꝑ in some parties they haue pygges fatted to thẽ, wher wꝺ they fat theyr bellyes, & mock & maw at vs.

xvi. Paulus oz Paulins ozder.

The yeare .ccc.xlv. was one Paulus an heremiticall monke oz heremite in Egipte, a cõpanion to ỳ fozesayd Antony, which spent his lyfe in wilderneſſe Whan he was.xv. yeare of age, fleynge the pzomotynge of Ualerianus & Decius Emperours of Rome, though he was of noble pzogeny, yet left he all, & went in to wylderneſſe, where he dwelt in a lytel caue.xcviii. yeares vnknowen, to ony man, lyuynge in faſtynge & pzayer wt water & bzeade, herbes & rootes ſuch as ỳ wilderneſſe dyd myniſter thus lyued Paule. But marke ỳ apes that haue ỳ name & ozder after hym, & yet haue nomoze of hym, then ſome Chziſten men haue of Chziſt, that is, ỳ ſurname: ffoz all his gooſtlyneſſe, lyfe, fayth, conſyſteth wyth them in theyz whyte garmẽtes oz coules & happes: The colour of whoſe clothes we reade no where ỳ Paul dyd weare lyke, ſo ỳ I can not tell frõ whẽce they haue ỳ name. ffoz Paul faſted, but they are fulbelyes: he was pooze, but they are rych: he was ſolytary, but they rũne about: he had ſiple clothing & a clene hart, but theſe haue a whit garmẽt & black hartes: ſo ỳ of Paule they haue no

more thē al other orders haue, namely, only ẏ name & tytle. Theyr rule is S. Austines, where in are rekened to be .xxiiii. orders.

xvii. Jhons order.

ANno.ccc.lxxx. was Jhon an heremyte in Egipte of great reputacion for his holynesse. He could conforte the feble mynded in God, and brynge them to perfec cion, as wryteth of hym saynt Jerome. He dwelt.l.yeare contynually vppon an hyll or rocke in feruent prayer and meditacyon to God, of whō he was fed. He was of so pure mynde that God opened vnto hym, not only what was necessary for hym to knowe, but also thynges for to come. He was so endued with the gyfte of prophecy, that he prophecyed not only thynges that stuld chaūce there about, but also the warre of the Emperoure Theodosius agaynst Maximus ẏ tyraunt. Whā he was.c.yeare old he payed nature hir duety, whose lyfe Jerom doth descrybe. Now he that wyll compare the fulbellyed brethren that weare a black cloke & a crosse theron, w̄ this mans lyuyng (whose folowers they auaunce thēselues to be) shal fynde them farre vnlyke hym: seynge theyr

religion is theyr owne inuencicon, and that they lyue of other mens sweate. But wher of haue they onely the name than, seynge in no poynt they lyue lyke him, but euē playne contrary? Yf they wyll thynke to be groūded vpō Jhon ẏ Euangelyste & Apostle? thē ought they to lyue chaste, go about & preach But I shuld be sooner persuaded that theyr patrone was a good tankarde yemā, whose order like good disciples & brethrē they haue kept & folowed. It is great pitie & shame, ẏ we ar so peruert minded, ẏ we do not se this mocke & abhominacyon, but rather worship it as holynesse, geuynge frely to it both landes & goodes, & disheret our natural chyldrē god be mercyful vnto vs They be intituled of ẏ Rhodish order, & vse theyr owne inuencyon, lettyng Jhō be Jhō with his lyuynge.

xviii. The new chanōs or regulars

Anno. M.cccc.xxx. began this new order in Hetruria in the parties of Luca in the cloyster Frisonaria, endued w̄ great priuileges of Eugenius the.iiii.B. of Rome, & are coūted vnder ẏ rule of the regular chanōs of S. Austine. They haue by theyr fyrst foūdacyon a blacke cloke wyth a

black scapulary and a blacke kappe but they haue chaūged ỳ scapulary in to a whyt lynē rochet. This ozder is sayde to haue many learned men.

xix. Of S. Justines ozder.

The year. M. cccc. xxxii. some say. M. cccc. xii. dyd one Lodwyck oz Lewis Barbus a coūseler of Venice, rayse vp a new ozder of S. Justine, vnder S. Benets rule, in ỳ parties of Treuisa, in ỳ cloister of S. Justin by ỳ cytie Padua. This ozder hath Eugenius the. iiii. confirmed with many & great pzíueleges. Theyz clothynge can I not describe.

xx. The heremites, of S. Austins. oz Guilhelmians ozder.

The year. cccc. xviii. (as is said befoze) began this ozder in a wood aboute ỳ citie Hippo by Cartago. Whā he had dwelte there. iii. yeare, he began to make a rule foz thē after ỳ Apostles rule. Upō thys came ther so many to ỳ place, ỳ one wolde haue thought it had snowed mōkes, so ỳ many cloysters were buylt of thē. Now whā ỳ Uādalies came in Aphzica, they ouercame nearehād ỳ. iii. part of ỳ wozld, so ỳ they quēched almooste al ỳ Chzistē name. Wherfoze

certayn bzethzē came in to Hetruria, endeuouryng there ẏ ẏ holy ozder ſhulde not be rooted out. But becauſe of ẏ perſecucyon ẏ ẏ Gothies & Lõbardes vſed, this hermetical ozder was clene deſtroied, & monkry neare hande clene rooted out. Thus is this ozder oft decayed & oft rayſed agayne, refourmed, & gotten many names, as now a dayes the Benedictines & Grayfreres, wherof ſome be called barefooted, ſome obſeruaũtes, ſom ffranciſcanes, ſome Bernardines, ſome minozes, ſome Amedei. As this ozder now had bẽ decayed a great whyl, ther roſe one Guyliame a duke of Aquitania & coũty of Lictauia, which ĩ his youth was taught of ſ. Bernarde. This mã reſtozed agayn S. Auſtins ozder both in wozdes & dedes. ffoz ẏ greater he was afoze in ẏ wozlde, ẏ lowlyer he was become ĩ ẏ wylderneſſe, whether he wẽt of fre wyl to chaſtiſe his fleſh & ſubdue it, wb a cote of males on his bare body, alway watchyng, pzayeng, & faſtyng: wherfoze he was called a father & reſtozer of ẏ ozder. Whan Guyliam now ſaw ẏ decay of his ozder, but ẏ increace of ẏ ciſterciẽſes ozder, he gat a gelouſy to this ozder, & buſyed hĩ to enlarge it, inſomuch ẏ he gathered a great nõbze of perſõs, which were called Guylelmites vntyl ẏ tyme of Innocẽtius ẏ. iiii. B. of Ro: ffoz thẽ

were they called to the cytie out of the wyl dernesse, and theyr name chaũged in to Heremites of S. Austine. This Guileame after the heremitish lyuynge by the consente of Anastasius & Adrian byshops of Ro. dyd buylde aboute (or as some say wẽn) Paris ẏ fyrst beggynge order, the whiche was confirmed by Anastasius the. iiii. So that thys is the fyrst beggynge order that is brooded, chaũged from pouerte in to ryches, goynge so lõge about tyl they were nothyng worth. After ẏ buylded they with beggynge many other cloysters, vntyll they haue fylled the worlde: & so is beggynge that once was forbyddẽ, become a gods seruice. This chaũge lasted from. M. c. l. tyll. M. c. lx. yeare.

xxi. The regular order of the obseruauntes of S. Austine.

Anno. cccc. Whan S. Austine was chosen byshoppe in Aphrica he was compelled to leaue the wyldernesse and to wayte vpon his office: wherfore he busyed to buyld also a cloyster in his house, wherin he wyth his chyldren and housholde myghte lyue after the Apostles rule, whiche were of one mynde to Godwarde, and to possesse all thynges in cõmune. But what maner of

clothynge they dyd weare, fynde I expressed by no credible storywrytter. wherfor it is to be thought ỳ they haue vsed honest raymēt, accordyng to the fashiō of the contrye, and not to haue knowen of ony cole, as the apes do imagyne. And yf it were so that he had vsed a cole, yet counterfayte his sonnes and folowers hym in nothynge els saue that pagen, the whiche euery vyle and noughty fellow can do. As for hys holynesse of lyfe and fayth, that bequeeth they hym, as not pertaynynge to them. The clothyng of the Austins apes is not now a dayes alyke in all places, but oft chaunged after the vse of the contrees, so that .x. sortes of Austinians are in one cote. I wyll not speake here of theyr fayth, seynge that euery one hath a sundery fayth, and yet wolde be calsed an Austinian: they make, breake, make agayne, and mende, and that such thynges as Austine wolde not once haue dreamed, yee whan he ryseth, wyll not knowe. Some weare all white, some black cotes, some white rochets and a scapulary wyth a black cole, some otherwyse. Ther be rekened to be xviiii. kyndes of orders only vnder sente Austins rule, wherof euery one hath his patrō,

in folowyng whose lyfe they thynk to pleasé God: yet is ther none that wyl folow Christ

xxii. Cisterciensis ozder.

The yeare. M. xcviii. after Christes byrth begā in ỳ wylderneſſe of Burgony thys ozder by Roberte the ſpirituall abbot and father of the ſame, whyche was afterwarde confirmed by Urbane the ii. B. of Rome, & brought vnder S. Benets rule. By reaſon of many fraſichiſes and priueleges vnder the ſhadowe of holyneſſe it is come ſo farre, that theyr abbots ſomtyme and heremites and dwellers in wylderneſſe are now Lozdes and peres of realmes, yee drowned in the wozlde and hys pompe, rydynge with ſo many hozſes, that one wolde thynke ther came a wozlde. Thys is a ſtraunge flyenge and deſpyſynge of ỳ wozld Some wolde thynke it were a mockage of heremiticall lyuynge. Whan I wzyte of theyr ozder and begynnynge, and beholde them now, yf in my mynde I conpare them together that were than and be now, my thynke I wzyte of Chriſte and take the deuell foz an enſample, and make hym a brother of Chriſtes couente. ffoz as the deuell

is Chziſtes ape and counterfayter, whyche
ſoloweth hym euen vpon the heles, and wyl
do all thynges after hym, euen ſo do the a-
pes lykewyſe. The fyrſt founders though I
ame not perfecte of theyr ſpzete, with what
intent they beganne, and ſeynge one maye
well ſuppoſe that they were not dzyue ther-
to by a good ſpzete: (for theyr intent is to
much geuen to ſectes, theyr owne eaſe and
pzofite, yee and to hereſy alſo) yet haue they
a better appearaunce and ſhyne of holynes.
To go to farre in Gods iudgmentes is
not permytted vnto man, yet maye euery
tre be iudged by hys frutes. Whe that wyl not
be repzoued of hys wycked lyuynge, let hym
endeuoure to redreſſe it. Whan thys, oz-
der of ſaynt Benet decreaſed, and decayed
in vertue, than went Robert wyth. xxi. mon
kes as deſpyſers of earthly & louers of hea-
uẽly thynges into a wylderneſſe called Ciſ-
tercium, and there inſtitute them a newe
ozder called Ciſtercienſiſh ozder. After
warde by counſell and pzocuracion of ſome
dukes, byſhops and legates, beganne they
to chaunge the heremytage into an ab-
baye, whych in ſhozte ſpace came to greate
lozdeſhyppes. Steuen the whych was abbot

after Robert, was sory that so few came to hys religion, forcause of the straytnesse of ẏ order. In the meane season came Bernarde with hys bethren and made ẏ religion more easyer. They weare reed shues and whyte rochets on a black cote, all shoren, saue a lytell cirkle.

xxiii. Bernardes order.

ANno. M. c. xx. dyd Bernarde shyne, a Burgonion, the sonne of a knyght of great lynage, the abot of Clareuall or Clereuale, wherof he was abbot. xxxvi. year In hys tyme he buylded. c. lx. Cloysters. Some saye that he hath chaũged somthynge in the Cisterciensysh order, chefely in the garment, for they weare now black clokes vpon whyte cotes. Neuerthelesse to declare theyr foundacion and originall they weare the Cisterciẽsish rochets vpõ hygh and principall feaste dayes. Theyr rule accordeth very well w̃ S. Benets. S. Bernard wrote many bokes which testifye of hys learnyng and holynesse. Thys order hath many cloysters & swalowed vp innumerable goodes of the worlde, whose abbottes many one are Lordes, rydynge wyth many horses, and say

masse wyth myter, croyser and cope lyke a byshop. They serue God many wayes, only they preach not lyke contemplatife fathers, orels very lytle, perchaunce it becommeth them not, or els theyr ozder wyll not suffre them to vse so sleght an office, or (ꝑ I myght sooneſt be persuaded) they can it not & therfore commit it vnto vplandysh prestes, so ꝑ I thynke one coulde not furnysh one Bernarde out of so many cloysters, though he bet them euen to a plate.

xxiiii. Templer ozder, theyr begynnynge and decaye.

After Christes byrth the yeare. M.c.x. in the tyme of Gelasius the.ii. begāne thys ozder at Jerusalem and cōtinued nearehāde.cc. yeare, whose begynnyng was thus: After that Gotfraye duke of Lozayne conquered Jerusalem, certayne knyghtes perceauyng that such pylgroms as came to them of theyr deuocio and were robbed and murthered by the waye, they made a bonde amonge them to serue God in chyualry. At the begynnynge they were but few & gaue themselues to wylfull pouerte, and theyr chefe mayster was a keper of the tempell

doze, wherof they were called Templar lozdes. They dwelte together, not farre frome the sepulchre, lodgynge the pylgroms, kepynge them from myschefe, and shewynge them much kyndnesse, bryngynge thē from one holy cytie vnto an other. Theyr ozders badge was a whyte cloke with a reede crosse S. Barnarde made them a rule. They became very rych in few dayes by gyftes of greate men and pylgroms, wherfoze pleasure toke roote also amonge them, so that they came to decaye of vertue into al vyce, & were all destroyed vpōone daye in ỹ tyme of Clemēt the.v. B. of Rome, āno. M.ccc.x. because that (as some saye) they were fallen to the Saracens, scoznynge Chzist with the infideles, foz whose cause (notwithstādyng) they were heyzed to warze. Wherfoze they were in one daye destroyed in fraūce (where they had theyr beynge) of Philip kynge of ffraunce and other lozdes, by the consent of the B. of Rome, wyth theyr graundmayster both twnes, castels, treasures, possessions & other goods all burnt & murthered, as was done also befoze in Asia and Syzya. These fozesayde Lozdes and the kynge by the B. of Romes permission dyd make an apoynt-

ment and bonde by a bull (and noman shuld disclose thys priuite vnder damnaciõ of hys soule) how that on one daye they shulde fall vpon them, and deprye them all of theyr lyues, and to wende the goods to other spituall vses, hyrynge wyth them other defenders of the fayth. Thus peryshed thys order all in one daye, and theyr goodes were partly turned to the knyghtes of Rhodis, which than beganne there, hauynge there theyr graundmayster, partly was it bestowed to the spiritualty in Englande. Some saye that thys rootynge out of them was more because of enuy of theyr prosperite and royalte, than of gyltynesse. For as theyr graũdmayster James Burgonion was burnte at Paris wyth many of hys brethren, he toke hys death theron that he was neuer gylty of the accusacions layde to hym. But yf religions now shulde be destroyed for theyr ryches, orels because they are gone from the fayth: I feare me ther shulde fewe cloysters remayne standynge for theyr lyuynge and hypocrisyes sake.

xxv. The order of Temple knyghtes.

After the byrth of Christ. M.xx. began the order of temple knyghtes at Jerusalem, called S. Jhons. These lyue vnder S. Austines rule, and haue black lay clothynge, yet very lyke the rule, and there vpon a whyte crosse on theyr brest, they are iustitute to fyght bodely agaynst the infideles. Theyr chefe beynge is in the Ile Rhodis, where they be vnder a graundmayster with all theyr houses and churches. And though they be for the mooste parte seculare, yet enioye they the fredomes of the church, fulfyllynge dayly theyr taxe of Pater nosters.

xxvi. Premonstratensis order.

After Christes byrth. M. c. xix. beganne thys order in the byshopryke of Laudunēsis. vnder S. Benets rule by one borne at Colē called Notohobertus or as some saye Norbertus. Of thys order can I fynde nothynge perticularly, but that they be clothed in whyte from toppe to toe to declare theyr vnstayned virginite.

xxvii. Humiliatorum or the submitted order.

After Christes byrth the yeare. M.c. lxvi dyd thys order begynne, (Yet do some saye that it was vnder Henry the vi. anno. M.c.lxxxix) in the tyme of Alexander the. iii. The fyrst saye that what tyme the Emperoure Frederike Barbarossa had troubled Italy, and specially Gallia Cisalpina, and had bannyshed many, both men & women and chylderen into Dutchland: as they now cõtinued there a season and were fylled wyth mysery, they clothed themselues all in whyte, came to the emperoure, prayenge hym forgeuenesse, and to let them go home agayne, the which was graunted and permitted vnto them. Now whan they were come home, they kepte thē selues together, and promysed to go in lowly clothynge, the men and wemen to be separated ech from other, & to laboure euery one what he was skylde in, and had a commune purse (Theyr heade called they a Proueſt, they kepte the rule of S. Benet. Thys order increased so both in goods and persons, that it was confirmed and endued with many priuileges of the B. of Rome.

xxviii. The Sambonites or good brethren order.

The yeare. M.c.xcix. dyd Jhon surnamed the goode a restorer of S. Austins order florysh, which had such a pryck of the flesh, that he feared he sholde haue ben fayne to forsake religion, and to haue turned agayne to the world: wherfore he toke sharpe thornes, which he put vnder the nayles of hys handes, and put hys handes oft vnder a stone to preasse them, and chastysed hym selfe so harde that he was oftymes besyde hys wyt. He laye. iii. dayes spechlesse, so that he knew nothyng of hymselfe. At the which tyme a woyce shuld haue sayde to hym: Jhon, thou hast conquered, thou shalt nomore be assaulted of thy flesh. Thus was he at the fyrst a good mōke. After thys he raysed vp the decayed order of saynte Austine, chaungynge lytell in garment, but makynge the order strayghter. Upon thys came many to se hys holynesse, which were steared to forsake the world, to renounce all, and to accōpany themselues to hym, yeldynge themselues to the lyfe of S. Austine. They buylded many cloysters, and surnamed themselues Sambonites or the good brethren: for he was called ẏ good Jhon or Johannes bonus. Such is the be-

gynnynge (good reader) of the orders that swalow vp landes and people, and deuoure wedowes houses. It is a commune prouerbe: A yonge angell, and olde deuell.

xrix. The crossebearers or Crossed freres order.

IN the yeare of oure Lorde. M. cc. xv beganne thys order in the. lxviii. councell of Rome, it was begonne longe to fore, but sometyme lefte agayne: at the laste it was raysed agayne and cõfirmed by Innocentius the. iii. in the. xviii. year of hys bysshopryke of Rome. The begynnyng was of thys maner: Amonge thẽ of Albania rose a pestilent heresy, which caused a great dissension amonge them of Rome. Wherfor ỳ B. of Rome sente many agaynst them marked wyth the crosse, whiche were all slayne. These laudable & prayse worthy souldyers dyd he halow therfore, and raysed the order agayne wyth geuynge of many fredoms & preuileges. Unto thys order dyd Innocẽtius ỳ. iiii. B. of Ro. geue a rule, cõmaundynge ỳ ỳ spirituall of thys order shuld alway weare a crosse in theyr hondes. Quiriacus a B. & martyr in ỳ tyme of Helena the mother of

Constātine ẏ greate. Emperoure is sayd to be the founder of it: but it was come to such decaye, that it was almoost gone to nought. The yeare of oure Lorde. M.cc.xxii. shulde it haue ben refourmed: theyr clothynge is a black cope with a crosse theron, the bygnesse of an hande.

xxx. Carmelites or whyte freres order.

ANno. M.cc.xviii. dyd Alberte a patriarke of Jerusalem rayse agayne thys order in Syria by mount Carmelus geuynge of hys owne power therto many fraunchises and priuileges, and ordened a rule for it. Now whan thys order encreased and multiplyed thorowout the worlde it suffered much trouble. Wherfore Honorius ẏ iii. B. of Rome thought that thys order suffered vnworthely so much, by reason of hys holynesse (which yet was not greate) for the which cause he translated thys order vnder ẏ tytle of oure lady of mount Carmelus, chaũgynge somwhat theyr rayment. Some saye that thys holy order in hys fyrst clothynge (that they sayde was of Helias or Heliseus) was greatly accepte to the Soldane, and

endued with many almesses of hym: but after they thaunged theyr rayment, he droue them out of hys kyngdome, so that of necessite they came in Europa. There haue they fallen to beggynge, so that in short space they grue greatly. They boast Cirill, Angelus, and Albertus to be theyr sayntes. Lo good reader thys is the reasonable grounde of theyr order, which was so good, that it pleased also the heythen, whiche shame and rebule Math. x. Joh. xv. xvi. they wyll in a maner boast where as the true Christen be alwaye persued of the euell Christen: yee the properte, nature, and chaunce of the gospell is, that it bryngeth hatred of the worlde wt it. Marke farther: thys holy cole brought them a crosse and trouble, who euer herde such lyke? Thys order is to begge, to take of euery man, and to do nothynge agayne for it. Theyr clothynge was wonte to be a whyte and blacke checkered cope, but now a black cote gyrded about thē, & a whyte cloke vpon ẏ. Theyr order is to drynke wyne and to begyle the people wyth much bablynge Math. xxiii.

xxxi. Preacher order or black freres of S. Dominike.

Anno. M.cc.xx. was Dominike Calaguritane a Spayniarde the begynner, leader and father of thys order: which yet beynge in hys mothers wombe was declared vntoher what he shulde be, on thys maner: She dreamed, that she had a wolf in hyr wombe, which had a burnynge torch in hys mouth, the which the preachers do greatly auaunce and expoūde it to theyr orders glory, as they well can. Neuerthelesse it is well knowen what beast a wolfe is, he is no shepe which signifyeth Christ and hys Joh. x. As for the torche, I take it for hys wolfysh learnynge, wherewyth he hath set all the worlde on fyre and begyled, or els made thē shepe, that he myght deuoure them: for fyre and a torche do not alwaye sygnifye ẏ holy goost. Now lytell doth it agre than with holynesse & the gospell that theyr dreame doth sygnifye, that she bare a wolfe, where as Christen men are shepe, & in no place called wolues, nor yet is the wolfe ony where takē for goodnes: Thys Dominike was fyrst a chanon regular, but wͭ great feruētnesse of sprete (as is well to be thought) foūded he thys order, & toke the cole, ẏ clothyng of hys order vpō hym, for he douted how to behaue

hymselfe in the hereſy ỳ was ſpzonge vp of the virgine Mary, ỳ he myght roote it out. As he now vanquiſſed & ouercame ỳ gayn-ſayers of the B. of Rome at Coloſſa, he op-tayned the cõfirmacion of hys ozder of Ho-nozius the.iii. B. of Rome, the which after-warde ouerwhelmed al contryes. Thys ſhy nynge man dyed at Bononia, & was cano-niſate of Gregozy the.ix. Theyz ozder is to begge as the Carmelytes, and to fozſake ly-tle by wylfull pouerte, wherby they take much and waxe ryche. Theyz cote is whyte, theyz cope black. Theyz rule is S. Dominks and not Chziſtes, accozdynge to the name. Marke good reader what ſtrawy & papiry foundacio the ozders haue, yee founded vpõ a froſen yſe, ſo that whan the Sõne of truth doth ſhyne, than melteth theyz foundacion, & theyz buyldynge decayeth. What a lyke tale is thys ỳ an authoz of ſectes ſhal deſtroye ſectes and hereſyes: Yf one heretike maye dziue out an other, thã were theſe hereticall dyuels alwayes the fearceſt. But Chziſt ſay eth. mat. xii. ỳ one deuel can not dzyue out another, yet are they cõfirmed to roote out all hereſy, namely that is agaynſt the Po-piſhneſſe. Afterwarde in a generall chap-ter at Bononia it was concluded to geue

ouer all vnmoueable goodes and rẽtes that they myght so themore frelyer wayte vpon ẏ office of preachynge, but now they coulde be content to haue more than they haue in possession. Innocentius B. of Rome saw in a dreame the church loused and discharged vpon Dominikes shulder, wherfore he dyd confirme the order.

xxxii. The barefooted order.

Anno. M.cc.xxii. approbated Honorius the.iii. B. of Rome a good frerely father thys order also. The whiche was founded of one Frauncis an Italian which was a marchaunte and a worldly man vntyl he was.xxv.yeares of age. After that cast he in his mynde to folow Christ, despysyng all worldly thynges. And whan he was shod & gyrded wyth a duble gyrdell, he remẽbred the wordes Christ: (Possesse nother two cotes, nor shues, nor yet a staffe. &c. and: whoso forsaketh not all thynges can not be my disciple,) he caste all thynges from hym euen also the gyrdell, and gyrded a coard aboute hym, and beganne contynently thys order. In the whyche he was so strayght to hymselfe, that to chastise hys

flesshe in wynter season he wolde couer his body with yse and snowe. he called pouerte alwaye his lady, and loued rather to heare hymselfe reuyled then praysed, he kepte nothynge ouer nyght. his harte desyred martyrdome, where vpon he wente in to Syria to the Soldane, which receaued hym honourably: wherby it is to be thought that surely he tolde hym not the trueth. For trueth is seldom welcome in courtes, and in ỹ world. I wyll here passe ouer the fable how Christ and his sayntes dyd marke hym with the .v. woundes. As he had now thus chastised his flesh .xviii. yeare, he dyed at Assis, and was canonised of Gregory the .ix. Thus hast thou (good reader) described vnto the the gospellysh ape, the pyler, staye and foundacyon of the barefooted ozder. Let it be so that he had a good meanynge, where be then his folowers: I maye se perchaūce his cole or garment, but his lyfe I se nowhere. I reade not that he nor his wente aboute wyth a borse, sayenge gospell from house to house, and in euery gam were one played, nor yet that he ware cutte shues or patins.

xxviii. The minozites of S. Fraūces.

Anno. M.cc.xxiiii. or soone after dyd Minores or Minorites descende from the aforesayd Barefootes, which be also vnder the rule and clothynge of S. Francisce, sauynge ẏ theyr rule is not so straight, for they haue so dispensed with the rule that they maye touche mony and weare shues. They be diuided in many sectes, rules and orders, some go on treen shues or pattyns, some barefooted, some regular Franscans or obseruantes, some Minores or Minorites, other be called minimi, other of the gospell, other de caputio. They all differ in many thynges, but accorde in supersticyon. I can not shewe all the differences of them, neuerthelesse the Minores or Minorites I fynde to be planted and set in by Francisce and chargeably to be confirmed of Honorius the.iii. B. of Rome. The aforesayd Francisce dyd geue his a rule to lyue by, namely: ẏ holy gospell, in pouerte, chastite and obedience, as thoughe they onely were Christen men, and as though he that wolde be a christen man must become a barefooted frere, or as thoughe ther were sundery kyndes of Christen men, and Christ were diuided in hymselfe.

xxxiiii. The order of S. Clara.

The yeare of our Lorde. M.cc.xxv. dyd shyne and florysh S. Clara, that was a disciple of S. francisce, borne at Assis in Italy. She made a congregacion or order of poore wemen very lyke vnto saint francisce rule by ỹ church of S. Damiane, wherin she chastised hir flesh. xlii. yeare. Innocētius the. iiii. dyd vysite her in hyr death Honorius the. iii. and Gregory ỹ. ix. endued her with gyftes and pardon, and Alexander the. iiii. canonisate her. Theyr garment is graye, and lyue after saint frauncisce rule, (wherin she is mooste weakest and easyest) yet somewhat altered. Theyr order admytteth none but wemen kynde, without it be for to saye masse.

xxxv. The scourgers order.

Anno. M.cc. lxv. in the tyme of Clement the. iiii. B. of Rome rose in Italy this hereticall secte, & crepte also in ffraunce. They scourged themselues with knottes and pryckes fastened in the scourges, wherby greate errours rose in the fayth. ffinally was it destroyed wyth

fyre and swearde.

xxxvi. The Celestines order.

The yeare of our Lorde. M.cc.xcvii. was there a good B. of Rome, Celestine by name, which wyllyngly gaue ouer the byshopryke, and wolde haue returned agayne to his hermitage (wherin he dwelte quyetly before his popysshnesse) had he not ben letted by Bonifface the.viii. B. of Rome. Some apes counterfayted this holy B. takynge vpon thē an order vnder ỹ rule of S. Benet in a wyldernesse, and called thē selues Celestines after Celestine. Theyr orders garment, cloke, cole, and kappe shuld haue ben blew, and Celestine shulde haue begōne it, but his storye denyenge it accordeth not here with.

xxxvii. The Dutch order, or order of the lordes of Pruſſe.

Anno. M.cc.xvi. or as theyr rule specyfyeth. M.c.xc. whan the Emperoure Frederike the.ii. hoolde laye in Pruſſe to resyste the assaultes of the infideles, and that ther rose a great disease amonge ỹ souldyers, some of ỹ goodhartedsouldyers made

a tolage oz tente of a shippe, wherin they caryed the diseased, and with great tēdaūce serued them there, gatherynge an almesse a monge the hooste, and whan they wente to felde, they were alwaye the fyrst lyke seruēt souldyers: so that prynces and great mē had a great mynde to them. Amonge these were some ryche and honest cytesens of Lubeke & Bremē which vndertoke by the Emperour to make a brotherheade amonge them, by ꝑ which dede they dyd allure many to them. They promysed also yf the lande of Pruse shulde be geuen them, they wolde lyke bre-thren and men of chyualrye, conquere it a-gayne. This was graunted them, geuē and registred. Duke Conzade also of Mosauia that wrote hymselfe lozde of it, gaue them ouer his tytle vnder a golden bull. Thus rayſed they a brotherhead amonge them to warre vpon lyke aduenture, ether to lyse oz to wynne, come who wolde, & procured in ꝑ meane tyme a confirmacyon of this theyr brotherheade of the B. of Rome, which they gat and obtayned. Than proclamed they theyr ozder, and all such as were wrytten in to it had a pece of ꝑ sayle of ꝑ shippe where vnder they tended the sycke and diseased.

And vnderone they made a statute, ẏ whoso wolde ioyne hymselfe to them, shulde weare a whyte lynnen cloth, cast aboute hym, lyke the Egipcyans do, closed aboute the necke, lest it fell from them, & a blacke crosse theron. This brotherheade was called, ẏ Dutch order of ẏ hospitall of S. Mary at Jerusalē: for they toke none therin, but Dutchmem. As for ẏ tytle knyghtes or lordes, ẏ they gat longe after. Now as they had cōquered & taken in Pruse it was grauted them to go further, & what lande they toke in, ẏ to be theyr possessiō & heretage. Upon this they toke in euery one ẏ came to thē, saue those maryed men ẏ had chyldren, yf he were maryed, and had no chyldrē, he myght be receaued welynough: For it was ordyned ẏ after his death al ẏ he had, shuld come to the orders be hofe Maryed men were marked wyth an halfe crosse only, but ẏ other with a whole crosse. They refused no kynd, for they toke also we men in to theyr order, yee & prestes. This chyualry & knyghthode agaynst ẏ Heythen, & theyr busy cure to ẏ diseased was a great shyne of goodnesse: but whā they gat a lytel reste, they made out a procture, w̄ a sleght copper crosse, & vnknowē relikes, to gather

in dyuerse places, to the mayntenaunce of
theyr ozder & hospitall. They obtayned also
great pardon for them þ reiyued thē wt theyr
goodes, bodyes, ayde & counsell: so that they
encreased greatly, fownded euery where hos-
pitals, wherfore euery mā was redy to geue
& to mantayne thē. Such also as were slayn
in þ aforesayd battayls, were holde for mar-
tyrs, wherypō they caused many gētlemen,
& souldyours to warre for thē at theyr owne
costes, & to conquere landes & people. But
what they gat wt conquerynge & lympynge,
þ dyue they all to theyr owne, payeng theyr
ayders wt thankes, & bought wt the goodes þ
they gathered both those waies, tributes toll
les and one pece of lande after another: &
as they increased in goodes and possessiōs,
so decreassed theyr cure to the poore. At the
fyrst they led a strayght lyfe with the chaste
synge of theyr bodyes, but specyally wt ten-
dynge of the syche. Whan Dutch gentlem
came to vysite them, they coulde scant finde
an empty corner to put of theyr harnesse, it
was so full of syche folke, and of the bre-
thren that prayed, whereof some scour-
ged them selues naked wyth roddes,
which foolyshnesse at that tyme had a great

ſhyne of holyneſſe. With this conuerſacyō and ſhyne of holyneſſe, as warrynge & beggynge obtayned they in ſhort ſpace .iii. lordſhippes, namely one in Dutchlande, (that they gat with beggynge) Pruſſe, and Eyſlande or Lyfelande. Marke now the chaungynge and alteracyon: At the begynnynge was the order fre for euery man, and an hoſpitall of the pooze, but now hath the gentlery bytten out the pooze: the whole & ſolde them that were ſycke and diſeaſed: the rych the poore, ſo that it is nomore called the hoſpitall of the pooze, but of the gentlemen, & are called nomore brethren, but lordes and knyghtes of the Dutch order. Moreouer, it is not now fre for euery mā, for euē gentlemen themſelues muſt make labour & frendes to obtayne it. Thus well remayneth euery foundacyon in this wycked worlde, ſo that I counſell hym that wyl do good to his neghboure, to do it by hys lyfe dayes, and let foundacyon be foundacion. Theyr heade now is called Comither.

The order of S. Jhōs or knyghtes of Rhodis hath lyke begynnynge, myddell and ende, wherin alſo are now only lordes, coſſties, & other gentlemē: Unto whō the order

is not shewed before they be entred therin.

xxxviii. The ozder of Maryes seruauntes.

Anno. M. ccc. iiii. was one Philippe a very spirituall and deuoute man the founder of the ozder of the seruaũtes of oure lady. he rayſed thys ozder vnder the rule of S. Auſtine, wyth euen lyke wozdes and faſhion, makynge difference of it wyth certayne ordinaunces of the freres of oure lady: whiche ozder afterwarde was confirmed by thre B. of Rome, namely: Benet ỹ xi. Boniface the. viii. and Urbane the. vi. ỹ is rekened amonge the beggynge ozders. At the laſt it was wholy ſanctifyed and halowed of Innocentius the. viii. and deliuered of the euell wyl that ſome cloyſters dyd owe them. Theyr garmentes are lyke oure ladyes bzethzen. Thys ozder begãne vnder Benet the. xi. B. of Rome, & shortly increaſed greatly in goodes, perſones & cloyſters, decreaſed only in ſpzete.

xxxix. The ozder of layne Jhons, oz the Lozdes of Rhodis.

Anno.M.ccc.viii.what tyme Jerusalē the cytie was lost, and ꝑ Templars were destroyed, by reason they were fallen to a great Idolatry, certayne knyghtes with a great company of gentlemē and other valeaūt men made a compacte in the name and honoure of S.Jhō Baptist (wher fore they were called Johannites.) These toke vpon them to recouer agayne the loste Ile of Rhodis yf it were geuē them to possesse it frely, ozels wolde lese theyr lyues. This beynge graunted to them they toke theyr iourney thetherward, which was prosperous vnto thē, so that they recouered it, & droue out the Turkes of it, repayred again the destroyed cytie of Rhodis, and mended theyr nauye: so that not only they kepte the Ile for farther assaultes of the heythen, but also ayded greatly the Chrisstē that were in Cipres & other Iles aboute them. ffor the which ayde and succurre, the goodes of the Templars in the east were geuen them by the B. of Rome and other Chrisstē princes. And euen so was the Ile Rhodis with all ꝑ lordshippe therof geuen vnto this order of S. Jhons. Afterward of theyr owne deuocyon & good mynde desyred they ꝑ rule of S. Au-

styne, wherby they beynge endued of the B. of Rome wyth many priuileges & fraunchises, optayned many good dedes. The Soldane or Turkysh Emperoure hath so longe warred vpon this Ile, tyll at the last Anno M.cccc.xxii. he hath taken it in Neuertheiesse he hath ofter had euel fortune before it then good. It is sayd that ther was a castell in this Ile, called S. Peter, wherin ỹ Christen dyd oft flye the power of the Turkes, wherin are exceadynge curste dogges that knewe Christen men by smellyng and were louynge to thē: but agaynst ỹ turkes wolde they fal fearsly, bytyng & tearyng thē, so that they haue ben oft hurte of thē. Their head is called ỹ Graūdmayster. Their clothyng is black, & a whyt crosse theron. They wear also a swearde, in tokē of their knyghthode.

xl. The order of the souldyers of Jesus Christ.

ANno. M.ccc.xxiii. dyd Jhō ỹ. xxii. rayse this new order of Jesus Christ, so that the brethren of this order shulde vse chyualrye agaynste the Saracens in Portingale. The chefe heade of the order is in the cytie Mirinū in the Sylueśish bysbop

ryke, where theyr principall housynge and castell is. Unto these souldyers by the consent of ỹ kynge of Portyngale, be ỹ goodes geuē whych ỹ Templars had in Portingale, where wyth they shulde be sustayned. The heade of the order is the abbot of the byshoprycke Alchasia, whiche hath power to admitte and depose such souldyers. Of theyr clothyng haue I no where red. Theyr rule is to warre and to be wylde.

xli. The order of Jnieluates.

The yeare after Christes byrth. M. ccc lxv. dyd thys order begynne vnder Urbane the .v. B. of Rome, in the cytie of Hetruria called Sena. The founders of it beganne in houses, in worldly rayment after the maner of spirituall men, seruynge God in the sweate of theyr browes & theyr handycrafte, in greate loue & charite one wt an other. As now the forsayd B. of Rome called thē to hym, he had a great pleasure in t heyr lyuynge, & gaue them a whyte cote to theyr orders habite, & a scornful cole to wear therupō, & ordyned thē to a patrō or defēder a vertuous & holy mā (but ỹ B. of Ro. frende) i steade of a prioure or abbot. The same (ac-

cordynge as he was cõmaunded) gaue thẽ a graye garmẽt to weare vpon ẏ whyte cote, & to go vnshod. They were endued wᵗ many pardons and prtueleges, so that they greatly encreased in few dayes in many cyties of Italy, beynge well accepted and counted for true ensamples & folowers of the Apostles. Theyr dayly seruice is a certayne taxe of Pat nosters. They haue no orders, yet are ther many learned men amonge them in Italy now a dayes. The begynnynge of the order was good, seyng that they serued god wyllyngly and frely wythout ony rule: but after that the Antichrist of Rome had made an order for them also, than was the fredom of theyr spꝛete bounde to a rule & clothynge & than had thys order also done before God. ffor Chꝛist wyll be alone, he wyll nother be bounde hym selfe, nor hys true disciples nother, yee where he is truely receaued, there maketh he all frꝛe but ẏ Antichꝛist of Rome wyll set hys seate also in mens consciences, wherfore Chꝛiste and hys worde be fayne to geue place to hys wycked tyranny.

xlii. The Scopetines or S. Saluators order.

The yeare after Christes byrth. M. ccc. lxvii. dyd thys order begynne by certayne spirituall fathers of saynt Austins order in the partyes of Sene in Italy: The which Gregory ye xi. B. of Rome dyd approbate, endue with priueleges, and asscribed them amonge the chanōs regular or quere prestes. And for a memoriall of theyr fyrst foundacion and spirituall estate, they weare a white garment wyth a whyte scapulary vpon a whyte rochet. They lyue of theyr rentes, and reuenues. They preach not, yet heare they confessions. Hetherto haue they ben in estimacion & greatly set by.

xliii. The order of S. Brigitte or Bryde.

Anno. M. ccc. lxx. shuld Basilius haue ben founder and instituter of thys order in Grekelande, so that both men and wemen shulde lyue together spiritually vnder one rule. But because some ouerthwarte men laughed thys spiritually to skorn the order was discharged, & afterwarde raysed agayne be Brigitte, & institute that they myght well haue theyr habitacion both

vnder one roofe, but mē & wemen separated ech frō other, so þ the one myght not come to þ other, saue only whā nede requyred to minister the sacramētes. The church shuld be cōmune to both, neuertheleſſe þ ſyſters ſhulde be cloſed aboue in a cloſet, & the brethren to be beneth, waytyng vpō the diuine ſeruice: & þ theſe ſhulde tende the altare, & they the quere. The Abbeſſe ſhulde haue the primacy on S. Brydes behalfe, & þ brethren to be vnder her: ſo þ ſhe ſhuld prouyde both man & womā meate, drynke & clothyng Amōge the brethrē ſhulde one be called Prior, warden or Cōfeſſoure, and be aboue þ other. The wemen ſhulde be cōſecreated and brought in by the byſhop. Their clothing is a graye cote wt a graye cloke therō, & a reed croſſe in a whyte cyrkle. They may weare no lynnen, after the tenoure of their rule. Their rule is S. Auſtins, wt it that S. Bryde put therto, which God (Yf it be at the leeſt waye true) dyd declare vnto her and confirmed by the B. of Rome. In Sweden and Germany are their cloyſters for the mooſt parte. Theſe brethren heare confeſſions and preache at hyghe feaſtes. They haue alſo laye brethren, as in many places

mo. Because of foren occupyeng hath euery cloyster hys certayne brethren & systers.

xliiii. The whyte spretes or Beghart order.

ANno. M. ccc. xcix. or as some saye. lxxxix. rose the Beghartes in Italy after a straunge rysyng of the people so that euery man wythyn the Alpes or mountaynes of Italy clothed hymselfe in a whyte lynnen garmente, hauyng a cole lyke a freres abyte, and cõmynge downe euen to the toes: amonge whom were many noble men and women, princes, prestes, mõkes & all kynde of spirituall men, which also clothed them of thys fashion. These all wente procession wyse, euer two and two together vnto the nexte cytie, and cryed with a mery noyse for peace and mercy. They sange and praysed God. Noman wẽt aboute to begyle ony mã by craftynes at thys tyme, no straũger was oppressed, all hatred ceassed, and al enuy turned to peace: Thys cõtinued ẏ space of. iii. monethes. Amõge these were ther. iii. M. of ẏ citie Luca, they wente to Florẽce, ẏ men went before euer two & two, theyr wynes folowed them lykewyse in the precessiõ

wyth theyr faces couered. The crosse that wente before thē is yet at Luca, and is kept in great reuerence, to the which is a pylgrimage, and ymages of gold, syluer and waxe are offred vnto it. The occasiō of thys was a preest whiche was so passynge in visage, wordes & behaueour, that of many he was taken for a saynte. Boniface the.ix. B. of Rome caused hym to be taken at Viterbū to bringe hym vp to hym, to burne hym lyke an heretike, and to caste hys ashes in the ayer: & thus vanyshed thys swarme agayne alone by proceesse of tyme.

lxb. The order of whyte monkes of mount olyuete.

Anno. M. cccc. vi. in the tyme of the scisma or diuision betwene Benet ỹ. xiii. and Gregory the xii. byshops of Rome beganne thys order aboute Sena in Italy, by certayne cytesens of the same. ffor many cytesins fearynge God, as they saw thys discorde and diuision betwene these. ii. popes or B. of Rome, and other vnhappynesse in the worlde, gat a great grudge and mysplesure at it, drue together wyth one accorde, and a lytell frō the cytie vpon a hyll called olyue

hyll, or mount olyuete, here beganne they to discharge them selues of worldly care, and to serue God lyke contemplatife heremites By the ensample of thys were many noble and gentlemen with other steared and inflamed to ioyne themselfes to them, & lyued in heauenly contemplacion. Now whan theyr good noyse came to the B. of Romes eares, and theyr feruent contemplacion in godly thynges, he caused certayne of ỳ chefe of them to come to hym, to equire of theyr lyfe, and conuersacion: wherin he had an exceadynge greate pleasure, & confirmed thē wyth many priuileges. Theyr clothynge is all whyte. Theyr rule is S. Benets, wyth some addicions to it.

xlvi. S. Georges order.

Anno. M.cccc.vii. rose also a new regular order of S. George of Alga, by Uenice, that was begonne by the spiritu all man ỳ Patriarke Laurence Iustiniane of an increable straytnesse of lyfe. Thys gatheringe dyd Gregory the. xii. stablysh vnder S. Peters rule & ỳ fyrst order, wt certayn ordinañces ioyned therto. Eugenius ỳ. iiii & many other notable bysshops and cardinals

were of thys order.

xlviii. S. Peters order or ꝑ Apostles order.

The yeare of oure Lorde. M.cccc.ix. dyd the order that was iustitute fyrst of the Apostles, & afterwarde of S. Austine by the towne Hippo in Aphrica wō derously increase, and decaye agayne. Afterwarde in the.xxii.yeare of Henry the.iiii ꝑ Emperoure of Rome, (accordynge as many cronicles do specifye) was it set vp and raysed agayn by Juo the byshop of Burgony. Thys order, (namely to lyue after ꝑ perfection of the gospell) is oft decayed and rayſed agayne. Anno. M.ccc.xlii. in the tyme of Benet the.xii. B. of Rome ſhuld thys order haue ben rayſed, cōfirmed, & brought agayn to hys olde floze. Some cal it the regular or the obſeruaunt order of S. Auſtine. Thys order (yf it be els of the Apoſtles iuſtitucio) was fyrſt rayſed to God wout ony rule or cōpulſion of theyr harte, beyng bound to no thynge, cleued to nothynge els but to God, poſſeſſynge al thinges as though they had & poſſeſſed them not, & lyued wout ony differēce of meates & clothyng, beynge fre frō all ymyſe ſaue only baptyme: but after ꝑ s. Auſtine cloſed it in a rule, & the B. of Ro. haue

patched many constitucyons and cõmaundementes to it, disanullynge the preceptes of God, as namely: wyth choyse & differẽce of meates, clothynges, dayes, promyses, persons, places, tymes and with excludynge of mariage as an vnclenly thinge, is the order become the deuels order, and he abbot of it. The Apostles order ought to be commune vnto all Christen men, for they taught them alwaye in generall, and made no difference of Christen men. All Christians haue one commune doctrine, law, baptyme, lorde, gospell and Christ, but they haue so longe botched and cobled to it, tyl it is become the deuels. It is so often chaunged, (the whiche I can not now all shewe,) vntyll at the laste they be clene dispensed from Christ, and his gospel, to a Jewysh spiritualty, and an order of theyr owne inuencyon.

xlviii. The order of the heremites of S. Jerome.

Anno. M.cccc.xii. is ther rysen an heremeticall order of S. Jerõ by Lupus of Hispall a prouicial of the order, whose rule is drawen out of the wrytynges of S. Jerome: the which rule beynge sent to Martine the .v. B. of Rome to confirme, pleased

hym very wel. So that these monkes, which afore had lyued after S. Austins rule, dyd now take S. Jerome for a gyde and master. They haue graye clokes, and saye seruyce after the Romane vse. We haue spoken of them afore also.

xlix. Camaldulensis order.

Anno. ix. C. and. l. dyd this order begyn in the parties of Hetruria by one Romuldus an abbot of Rauenna. This wylderneſſe belonged to one Maduldus by name, which gaue it to Romuldus the holy man for a dwellynge place, after whom the holy man caused it to be surnamed for a perpetuall memory. He ordined his monkes to weare a whyte cole, to whom many gentlemen and other forsakynge the worlde dyd toyne thẽselues. Amonge all other was one Petrus Urceolus duke of Uenice come to theyr company, which after his death declared the holyneſſe of the order wyth many tokens and myracles. Whyle Romuldus lyued he dyd augmẽt the order wonderously, so that in some places. iii. or. iiii. cloysters were buylt atonce, which increaſſed exceedyngly in ryches, connynge, and persons.

Theyr rule is vnknowen to me. Theyr cloke and all from toppe to toe is whyte. I doute in theyr opinion and mynde, and also in theyr virginite and behaueoure. ffor cronicles do prayse many thynges that are to be dispraysed, & agayne disprayse, þ is prayse worthy, wherof parcialite is sõtyme þ cause

¶ Lo good reader such thinges fynde I prayssed thorow out with vaine prayse, as I wold rather blame yf I were requyred to be iudge: Wherfore counte many thynges to be spoke Ironice (that is not earnestly & of a cõtrary meanynge) and than shalte thou þ better perceaue the trueth, and not my good meanynge or iudgement wrytten agaynste the B. of Romes heretykes, orders and Popysh sayntes. Yf I prayse that which is not prayse worthy, I do iniury to it that is good and laudable. Yf I saye þ stewes or brothelhouse is good and to be admytted, because of auoydynge farther inconuenience, I do iniury to Gods worde that extremely forbydde th it, and preferre my good meanynge aboue Gods worde. Conferre only the. xvi. chap. of Ezechiel with these brothelhouses for the better vnderstandynge of thys.

CHere folowe some ozders, whose tyme, founders, and begynners I coulde not hunte out, which ozders neuertheleſſe haue ben ſene.

I. The ozder of Guilhelmites vnder Innocentius the.iiii.B.of Rome Anno.M.cc.xlvi.

Anno. M. cc. xlvi. was this ozder vzought fozth vnder Innocentius the.iiii.whoſe founder and begynner was Guilhelme Duke of Aquitania, and county of Aluernia: whiche beynge without iſſue, gaue all his patrymony, lande and goodes, and buylded the Gignactiſh cloyſter, makynge Berno an Abbot therof, pzouydynge it with many rẽtes and ſubſidies. Of hym hath this ozder the name Theyz clothynge is al blacke. Of this ozder haue we treated alſo in the.xi.ozder befoze.

II. The ozder of S. Joſeph.

The order of S. Joseph is vnknowen vnto me saue onely that they shulde weare an ashcoloured cote & a whyt cole or hoode, wherwith they ymagyne to serue and folowe Joseph that is called Christes father: But I cã not tel wherin, seynge I fynde of hym no where wrytten that he vsed such a garment, but that he was a good symple man, a carpenter by his craft. Now yf they wyll folowe hym in outwarde thynges, then must they take an axe in theyr hãdes and laboure also. But yf they wyll folow hym in chastite of mariage, & by ỹ consent of theyr wyues lyue chast, or els folowe his ryghteousnesse, wherof we reade Mathi. that may they do wel ynough in euery apparell, without excepcyon, lyke Joseph dyd. Wherfore I can not perceaue theyr shyne and appearaunce, why they set Joseph for a patrone: perchaunce they do it as the B. of Rome doth Christ. Some thynke because they haue absteyned frõ theyr wyues, or els gone frõ thẽ, wherof they haue no power wout ỹ wyues wyll & cõsent. Yet I doute whether ỹ womã haue power to geue him leaue seynge they are commaũded (accordynge to theyr estate) to growe and multiplye. Ge. ii.

lii. Sepulchzers ozder.

The Sepulchze bzethzē dyd fyzst tēde the holy Sepulchze, and bzought the Dutch bzethzen oz pylgrems to and fro the holy Sepulchze: of whom they were well rewarded. They dyd weare longe beerdes, and a graye cote and a graye cloke theron, with a crosse vpon it. Whether they be spirituall men and within ozders, am I not certifyed: I reken they be laye bzethzē, and that because of theyz beerdes, which ar not comly foz pzestes. Theyz dayly taxe is a stente of Pater nosters.

liii. The Sheere ozder.

This ozder surely haue taylers inuented, foz they weare foz a bag a sheere of yzon coloure vpon a whyte cloke. What that do signyfye can not I tell, wyth out it were, because they wolde seme to be cut and sundered from the wozlde. Theyz cloke and cole is whyte. Theyz founder is vnknowen to me. I reken it be the taylers ozder, inuented of theyz patron, where with they be mocked dayly.

liiii. The Swearders.

This ozder weareth whyt also, .ii. reede sweardes crosse waye vpon a whyte cole, which signify theyr bloudy knighthode, wherwith they fyght agaynst the Deuell vntyl the bloude. Heb. xii. The whyte cloke perchaunce sygnifyeth theyr clēnesse, wherof they be as full, as a sparowe full of chastite, oz a foole is of wysedome: and fast with chastisyng of theyr bodyes, vntyl they be fatte. How, whan, oz where this ozder began am I not enfourmed of.

Ib. The ozder of Starred mōkes

The rule of this ozder haue no Cronicles, that I haue red hetherto shewed me, neuertheless they weare an honest blacke garment wt a starre sewed theron, wherby they maye be knowen. The grounde of theyr ozder is as of al other, namely, therby to do penaunce foz theyr synnes, and to be iustifyed: which thynge is the mooste wycked thyng of all ozders, foz it maketh them heythenysh. ii. Petri. ii.

Ibi. The ozder of Starred freres.

These do not differ from the foresayd in clothyng nor rule, saue that they haue no cole or hoode. Their clothynge is lyke coloured and fashioned, with a crosse theron. Their purpose is all one. The starre sygnifyeth their harte to be heaued on hygh.

lvii. The crosse starred brethren

Upon a blacke cloke do these weare a dubble starred crosse, so that ỹ crucifyenge of their flesh is sygnifyed by the crosse, and the buryenge of their lyfe wt Christ in God is sygnifyed by ỹ starre. Item that they be folowers of the crucifyed Christ, whom with paunched bellyes, & blowen vp chekes, they helpe to bear his crosse vpon a pylow, whyle their rentes do last.

lviii. Cõstãtinopolitanysh ozder

At Constantinople shulde this ozder haue ben begon. Their rule is to confesse Christ with the mouth, but to denye his power, in trueth, to abrenoũce him, and to trust in their owne wozkes. Their cote is grene, their cole is reed, with two gelow crosses sewed theron: wherby is sygnifyed their grene harte to Godwarde, and

ready wyll to shed theyr bloude for Christes cause, the which perchaunce sygnifye also ỳ golden crosses that they esteme so greatly. Yf ony man coulde optayne the sygnifycacyon of these thynges without the clothyng that were good: but that the rayment shuld dispatch it, that is false.

lix. The order of Wentzelaus.

WEntzelaus shulde haue founded this order, and compiled them a rule, with a whyte cloke, cole, coate and many shynynge workes of theyr owne inuentyng wherwith they thynke to do penaunce for theyr synnes and to become aungels, euen those that be of the better or perchaunce of the worst sorte. But the other only therfore because they be slouthfull and leade a careiesse lyfe, to serue theyr god, ỳ is, theyr belly.

lx. The order of Nolhart brethren.

THese be hyred and instituted therfore in cyties that they (because theyr neghboures and frendes do shume them) shulde assiste the sycke in theyr necessite, and to bury them, and do such other busynesse aboute the sycke and dead. They

weare graye cotes, with a blacke ſcapulary vpon it, and a graye cloke ouer it. The wemen weare graye alſo, with whyte vayles.

lxi. The ozder of S. James bzethzē

AT S. Jemyes in Scotlonde ſhuld this ozder haue bene founded, they weare graye clothynge, and a muſkelſhel vpon theyz bzeſt, theſe haue ben ſene. They ſhulde haue theyz rule of S. James, and ſhulde be his folowers.

lxii. The ozder of the bzethzē of S. James with the ſwearde.

THis ozder (to confirme the fayth of fooles) ſhulde a B. of Rome haue cō firmed vnder a rule. They weare a blacke cote, with a whyte cloke without hoode ouer it, and a whyte cappe: And in tokē of theyz warre, they weare a ſwearde in theyz hande, theyz warre no doute is of ỹ fleſhe agaynſt the ſpzete.

lxiii. The bzethzē of S. Helēs ozder.

WHat tyme S. Helen flozyſhed in holyneſſe, ther were certayne apes ỹ toke vpon them to counterfayte hyz lyfe,

lyke gelous ydle bellyes. These grewe to a great multitude, whiche all toke vpon them to folowe and serue her, callynge themselues hir brethren: but it is no where founde that she shulde haue founded them. Theyr garment is all whyte.

lxiiii. The order of the brethren of Jerusalem.

ANno. M.c.iii. whan Jerusalem was destroyed rose this order in the tyme of Gregory the. vi. They drue together at Jerusalem, and began this secte, callynge themselues brethren of Jerusalem after ẏ cytie. Theyr habyte was a graye cote & a cloke w̄ a cole, & a reed crosse vpon it, to sygnify theyr bloudy knyghthode against the enemyes of the crosse, which vāquished thē dayly, & were destroyed of them.

lxv. The order of the valley of Josaphat.

IN the valley of Josaphat shulde this order be, and weare all reed, though ẏ bloudy beast of Rome, ẏ B. I meane haue forbyddē ony of ẏ spiritualty to weare reed, that onely becommeth hym and his

apostles. But what doth not mony: whiche also breaketh vowes, othes and promyses, & dispenseth wyth all thynges. Theyr rule is vnknowen to me, saue onely that they as al other ozders cracke & boast vpon theyr reed abyte, & theyr owne inuẽted Gods seruice.

lxvi. The Sclauony ozder.

These gatherynge themselues from all partyes, & cõmyng in Sclauony, wear reed coles: in all fashion lyke to ỹ Augustiniãs, only the coloure excepte. No cronicle that I haue red specifyeth of theyr mãmynge, ozder oz rule. Theyr purpose is as of all other, which theyr abyte wytnesseth, though all other thynges were vnspoken of: namely, that they separatynge themselues, wyll walke in perfection, despysynge the cõmune sozte as euell Chzisten men.

lxvii. The new ozder of our Lady.

This ozder is fonded vnder the Pzeachers ozder, which also call themselues Maryes bzethzẽ. Uerely it must haue ben a fruteful mother, that bare so many sonnes. They weare a whyte cote, & a black cloke theron, with a black freres cole.

lxviii. The ozder of the bzethzen of S. Jhon de ciuitate.

These Johannites oz bzethzen of S. Jhon weare a reed cole, hoode and cote, with a chalice sewed vpō theyz bzest, to signifye theyz holy pzesthode. They haue a rule seuerall from all other. I fynde no where the begynnynge of this ozder.

lxix. The Lazarites, oz Mary Magdalens bzethzen ozder.

LAzarus and Mary Magdalene haue these taken as patrones, whome they notwithstandynge folow nother in penaunce, noz clothynge. ffoz scripture knoweth nought of the blacke cote & the whyte cole theron, yet wyll they be theyz folowers and auaunce theyz name.

lxx. The bzethzē of wilful pouerte

The bzethzen of wylfull pouerte are knowen welynoughe to the Dutch nacyon: they went crouchyng nymbly by the stretes, and hadde on a cloke oz mantel hangynge close befoze & open in the syde, requyrynge bzeade foz Gods sake, hauynge a staffe wyth a crucyfixe and also

a payze of beedes hangynge theron. They requyzed no mony noz ryches, but only to be taken foz the wyllynge pooze. They ſpake to nomã, whereby they fayned theyz godlyneſſe and holyneſſe to ỳ people. They had plenteouſly geuen to them. The rych gaue them to dzynke of theyz owne cuppes and cruſes of the beſt dzynke, countynge the veſſel whereout they dzanke euen halowed, and ỳ wyne alſo ỳ they left. Thus dyd they ſhyne to men, which thought all thynges to be well, & rekened thus to make ſatiſfactiõ foz theyz ſynnes, and to merite much wyth God: which meanynge quencheth Chriſte wholy. Some other that (after the wozldes iudgment) were wozſe, & perchaunce wozſer yet by God, begyled mẽ on thys wyſe: They had in ỳ nexte vyllage oz thereabout a fayze wyfe and other baggage, ỳ they cazyed wyth them, ſo that they went not alone mõmyng and limlyftynge. After thys faſhion is the wozlde begyled alwaye, foz ſo is hys wyll.

lxxi. The ozder of the Indians.

IN Inde, in the londes of Pzeſter Jhõ ſhulde alſo be an ozder which weare a black cote and a whyte cloke theron,

whose rule accordeth wyth all other, namely that they boast & auaunce theyr good workes, lettynge noman come to heauē but by them, whereby they become Mammalukes, maneyed theuesand murtherers. Joh. x.

lxxii. The crosse bearers order.

These wente stoupynge to the grounde with a longe whyte rochet, gyrded about them with a corde, they wente alwaye bareheaded and spake not, they laye on the bare grounde, they wente alway knelynge euen to the grounde, and hangynge down theyr heades: they dyd weare a crosse of wood two spanne longe in theyr handes. Some dyd weare a boxe about theyr neckes wherin men put theyr almesses.

lxxiii. Another order of Scourgers or fflagellatores.

Ame credably informed of some, that at Rome ther is a secte, as in other places of Italy, which are called fflagellatores or Scourgers these go in longe whyte lynnen shyrtes haupnge an hole on ꝑ backe, & are open vpō the bare skynne, there vpon do they beate thēselues wᵗ scourges ꝑ are made

therto, so longe, tyll the bloud doth rūne out both ouer the shulders and also downe to ꝑ fete. These be admitted of the B. of Rome as penitēciares. They go barefooted in pro cession two and two together on good fry-daye, whan the passiō is preached. To these accompany themselues many renowned cy tesins at that daye, which of great inwarde deuocti ō are also disgysed as the afore sayde, so that somtyme. iii. or. iiii. hundrethare sene in one processiō: Neuertheless the cytesyns go some vpon slyppers, and the shyrtes put on aboue theyr hosen, and haue a scourge in theyr handes, wherewith some stryke thē selues, some weare it only betwene theyr ar mes. But the true brethren of thys order go barefoote, and beate themselues vpon the bare, skynne tyll the bloude foloweth. The whyte lynnen garment hath a hoode sewed to it, that drawe they ouer theyr heades whan they wyll not be sene, thys commeth ouer theyr faces, and it hath holes lyke a vyzore, wherethorow they both se and drawe theyr breth. Such as force not whether they are sene or not, or haue not breth y nough, they draw downe the cole from theyr heades, ꝑ scourge thēselfes so openly. Great

men vſe thys fantſy wyth them alſo, that they maye be partakers of theyr pardō, do penaunce for theyr ſynnes, & come to Gods fauoure. Of ſuch lyke haue we ſpoken another where, but I ame not ſure whether they be theſame, forcauſe theyr order was cōdemned as hereſy, and thys now is permitted. Surely the one is as good as the other, it is one potage of one pot.

lxxiiii. Chapter monkes, or the chapter order.

AT Schunbach by Tubynge in ỹ duke dome of Wirtēberow is ther a cloyſter & order, which haue crownes, heer and gownes of all maner of colours, black, blewe and ruſſet, euen lyke ſeculare prieſtes ſaue only that they haue rounde clokes lyke the vplandyſh men haue, whoſe hoodes they draw vp or let downe. Theyr heade do they call a father. Theyr rule is S. Auſtins, or as ſome ſaye S. Peters. At Buſchbach. iiii. myle from Frankforde was thys order reſourmed, and made ſomwhat ſtrayghter. These be of honeſt report amōg theyr neghbures. They haue a library wherin are Meſſelus and Wicklefs workes of theyr owne

handwrytynges & the fyrste copyes. They are learned mē, they preach, heare cōfessions & serue ẏ parysh ẏ they haue cure of. They call theyr head prouest. They wyll not be called mōkes, nor theyr o use a cloyster, but syrs and brethren, and theyr house do they call a chapter house.

lxxv. The order of Monachi or Monache in Italy.

IN Italy do some orders persuade the cytesins both men and wemen to be partakers of theyr pardons and good dedes, although they be in state of mariage and that with wearynge of theyr habites. Upon thys doth one weare hys lyfe longe a gyrdell of the barefooted freres, another a graye cote: ẏ one promyseth to weare thys or ẏ gyrdell or rayment for ẏ orders loue, another maketh such maner of vowe or clothynge. Thus are they than in fye and brotherheade wyth the holy fathers, whiche made them promes, to enioye al such pardōs and good workes as they do and haue: these be called monachi or monache. And the consyderaciō of the holy fathers in thys behalfe is, that they agayne be relyued wyth testa-

mentes, buryals, cõfessiõs, diriges and o-ther almesses, lyke brethren and systers.

lxxvi. The Stooll brethren order.

IN some cyties and other places is a brother head founded, wherin are taken olde, aged mẽ past labourе, honest men and of good report, which communely haue beerdes. These are assygned to saye dayly a summe and tare of Pater nosters, for the foũders and benefactours soulesand all Christẽ soules. These weare a fatherly cote of black, blew or russet colourе, and a hoode with a flappet hangynge behynde. Truth it is, that to helpe and relyue olde mẽ is a charitable dede, and worthy of great commendacion: but to lade them wyth an order or clothyng, and that founders requyre much to haue done for them, that is heythenysh. Yee in no place of the scripture is such lyke red, ether of Abraham, Isaak, Jacob, Joseph, Josue, Dauid or lyke holy and approbate men of God: no nor in the new testament nother.

lxxvii. The Gerundinensish order.

A Byshop of Gerundinũ, Jhõ by name had a dreame and visiõ (euẽ as many thynges are done & founded by drea-

myng and visions, and because noman doth proue the spretes, whether they be of God, but only do approbate it, that hath a good shew and appearaunce) vpon thys the myddayes deuell that chaungeth hymself into an aungell of lyght dyd easyly cause hym solide & buylde a monastery. Thys he dyd, & gaue therto all hys goodes, and procured them an habite, rule, and maner of lyuynge of the B. of Rome. Theyr clothynge is all whyte, wyth the byshops shylde sewed therō whom he called after the partyes there about Gerūdinenses. Theyr rule is todenye Christ in power, & to confesse him in mouth

lxxviii. The brethrē of Purgatorye.

Whether these be founded to haue theyr purgatory here in the strayght order, or that they be appoynted to relyue thē ỳ be in purgatory, can I not shew: only they weare a crosse sewed vpō a russet cloke & cote. Theyr fundamēt & intent is as of all other, namely to merite therby.

lxxix. The brethren of Scotlande.

In Scotlande is a place or order whiche weare a grene cloke & cole or hood, wher by perchaunge they do signifye theyr

grene and alway floryshynge harte in God. The begynnynge of theyr rule and order is vnknowē to me, but sure I ame that a wycked cōscience and an vnfaythful harte hath founded them, that therby they myght helpe them selues.

lxxx. The order of the keyed monkes.

Thys order weareth two heauēly keys vpon a black cloke, to sygnyfye that they haue power of heauē both to bynde and lowse. Wherfore they boast to haue theyr sprynge, rule, order and abite of S. Peter theyr founder and patrone, of whom they also haue receaued theyr keyes.

lxxxi. The order of the Lordes of Ungary.

IN Ungary are rych spiritual Lordes & an order which weare a white cote, & a reede cloke theron, where vpon they haue a grene crosse. They haue alway a boke wyth them, to declare therby theyr spiritualty. Theyr fundament, rule and order is as of al other.

lxxxii. The order of ȳ holy goost.

AT Rome, at Gruningen in Wyrtēbo row dukedom, and in other places is this order, clothed and shauen lyke other prestes, onely do they weare a dubble whyte crosse. These haue authorite of ẏ B. of Rome to absolue all crymes. Where so euer these come a visitacyon or lymytynge, there must they be letten in. They haue also letters and seale, that whereso euer they come to vysite, al other muste voyde & geue them rowme. At Gronyngen haue they a great state by theyr beggynge. At Rome are the poore greatly relyued in the hospitall, ẏ it haue some shyne of holynesse to bleare mens eyen, & lest men thynke theyr mony euell bestowed. The lymetynge of S. Ualentine, Quirine, Antony and such lyke are other brotherheades, wherwith muche mony hath ben pyckte out of realmes and contryes. For they haue such vnmercyfull sayntes, that without mony myghte no mercy nor brotherhead haue ben obtayned. These are me tely well knowen. Theyr order is to begyle the people, theyr garmentes prestly. Theyr rule is to fray the people with theyr sayntes, to lye, to prate, and preache all home. ii. Petri. ii. ii. Timo. i.

lxxxii. Specularioꝝ Oꝛder.

The oꝛder of Specularioꝝ, began in Italy. They weare a black crosse vpō a whyte cloke, & vnder the crosse is a blacke circle oꝛ a glasse, perchaūce they haue the same name because they wolde be taken foꝛ a spectakle to all ꝑ woꝛlde in theyꝛ lyuynge.

lxxxiii. The oꝛder of Hospitall bꝛethꝛen.

These are founded in some places and hospitals to tende the sycke, and to assist thē in sykneſſes & neceſſite of death. Theyꝛ garmentes are foꝛ the mooſt parte blacke.

lxxxiiii. The oꝛder of S. Katherine of Sene.

Anno. M. cccc. lv. dyd shyne S. Katherine of Sene a dyers doughter, which refusynge the state of Matrimonye toke vpō her ꝑ. iii. oꝛder of saynt Dominike oꝛ pꝛeachers. Chꝛist shuld haue maryed her with a rynge wherin were. iiii. pearles and one diamonde, and taken hyꝛ harte from

her geuynge her his therfore. Of this saint Katherine that was canonisate by Pius ꝑ ii. hir contryman, B. of Rome is rysen a great secte. They weare garmentes lyke blacke or preacher freres. Theyr cloke and vayle are blacke, theyr cote is whyte. They dyffer muche from all other orders in ceremanies, saue only in the Psalter, ꝑ whiche they vable without vnderstandynge, and in trustynge in theyr good workes.

¶ Of all sectes and orders in generall.

The order of the B. of Rome, Cardinals, Patriarkes, Byshops, Curtisans, Prestes, Deacons, and such other is metely well knowen, & are therfore here passed ouer, so that the knowen orders do here ende. I passe ouerhere such orders & gods seruice as euery one taketh vpon him of his owne chosynge, wherof ther are many thousandes, and nearehande so many as are men in the worlde. As pylgrimage goers, Psalter sayers, oure Lady psalterers, masse hearers, fasters, kepers of sylence. &c. ffor onely they ꝑ be earneste trusters & beleuers in God are Christen men, & prayers

thorow fayth all other good seruices and spi ritualties that we take vpō vs of our owne chosynge and inuencyon, are sectes, orders and rules.

Fourtene fay=thes or sectes of Christendome onely, besyde all other straunge orders, and faythes.

i. The secte, order and fayth of the Latines or Romanes, that is, the Byshops of Rome.

The fyrst & princypall of al Romane Christē is ẏ B. of Ro. w̄ al his mēbres & adherentes, wherfore he wyll be called heade of ẏ church, and vseth the Latine tunge. This fayth or secte is torne in many thousandes within it selfe, & hys kyngdome parted many wayes. Under this head are gathered in ẏ vnite of his sprete al ẏ aforesayd sectes. Theyr faith & vse is metely well knowen vnto vs, seyng we haue gone to scoole vnder hym, & haue bē rocked & lulled in his ceremonies. This

manyheaded fayth (I saye) hath norysshed & brought forth all these doughters. Surely ther shalbe lytel lacke also in other faythes, seynge this onely fayth hath so many doughters disagreynge within themselues. This fayth hath a great deale of Europa tyll the weste, & compasseth & reacheth to the Easte vntyll Hungary: (Bohemy or Beme is decyuered frō them.) Towarde the South vntyll Italy, Sicily & Naples: Towarde the West vntyll Portingale, Spayne, Fraūce, and low Germany. These haue many kingdomes belongynge to theyr fayth, as namely: The kynge of Castyle, Arragony, Portingale, Nauerne, all these are in Spayne. Item fraunce, Sicily, Naples, Hungary, Pole, Scotlande, Denmarke, Sueden, Norwaye, Sclauony. &c. with many other Dukes, Cōtes, Marquisses & other, Venice, & Ile Lipzes. &c. Al these be vnder ỳ turisdiction of ỳ B. of Ro. with the Emperour also, that duely ought to be a Germane.

ii. Greci, the fayth, order and secte of the Grekes.

There is another sorte of Christians in the Easte, called Greci, that is Grekes: They haue had theyr Bysshoppe

whome they called a Patriarke, vntyll the tyme that the Turke dyd take it in, whiche was separate from the B. of Rome. These wyll also be called Christians, they vse the scripture, they haue Byshops, archbyshops & abbots. &c. but in ciuil matters they haue the Emperoure of the Easte to Constantinople. They haue also Dukes and cōntyes, but now vnder ỳ Turke they haue but few: for the Turkes and Agarenes haue ỳ most parte of the lande. These haue many herefyes condemned by the B. of Rome. They saye ther is no Purgatory: ỳ the holy gooste is a creature, and do procede only of the father and not of the sonne.

iii. The Indian kayth & order.

ANother order or secte is ther amonge the Christians, called Indiās, or Christians of Inde, whose Pope or B. is Prester Jhon. His power passeth all Christē princes: for he hath vnder hym. lxxii. kynges and as many kyngdomes. Whan this prest rydeth ony where, thē hath he a treen crosse borne before hym: but whan he goeth to warre, he hath. xii. golden crosses besette with precious stones borne before him

in steade of a standarde. In these parties is the body of S. Thomas the Apostle kept in great reuerence. These baptyse or christen some with fyre, some with water, and are also diuyded within them selues, as the Bysshopryke of Rome.

iiii. The secte of the Jacobites.

ANother nacyon of Christians is called Jacobites, so called of Jacobus or James the heretike, a disciple of ỹ Patriarke of Alexandria. They haue a great parte of Asia in the East, namely the partyes of Nambre, which toyneth to Egipte by the lande of Ethiopia or Morelande vntyll Inde, more than .xl. kyngdomes. These are circumcysed, baptysed with fyre, and wt a whote yron they burne a crosse on ỹ forehead, harte or shulders. These shreue them selues to God only, & not to men, and say ỹ ther is only one nature in God. Some of thẽ speake Chaldeysh, some Arabysh, other otherwyse, after the situacyon of the cõtry. These are condemned in the coũcels of Leden and Sedunum.

Of sectes.

Marduini holde in many poyntes wt the Jacobites, yet is ther some diffe rence. Theyr speche is Arabysh. They dwel by and aboute the hyl Libanus. They are honest, but warrefaryng people, which are ofte assaulted of the Saracenes.

vi. Nestorini.

These also are seuerall Christians, whiche are so taught and informed of Nestorinus the heretike. This Nestorinus was a Bysshop of Constantinople, & sayd ther were .ii. persones in Christ, the one the Godheade, the other the manhode: and sayd that Mary shulde not be called the mother of God, but of the mãhode, & bryngeresse forth of Christ the man, or after ỹ mãhode only. These consecrate the sacrament in leuended bread, and vse ỹ Chaldeysh spech. They dwell in Tartary, and in greate Jndia are also many of them. Theyr borders conteyne asmuche in compasse, as Dutchlande and Italy, wherin they all haue this fayth, and holde with Nestorinus.

vii. The Nazonites.

These Christians haue theyr sprynge and begynnynge of one Mozon an heretike. They graunt onely one vnderstandynge, wozke, kynde, nature & wyll in Christe. These dwell by Libia in the prouince of Phenicia, a great multitude, warfarynge men, quick with bowes & arowes & good archers. I beleue they be the same that aboue are called Mozouini. They vse after the maner of the Latines bels, byshops oznamentes, cope, rynge, myter, crosyer. &c. Theyr scripture is Caldeysh, but theyr natyfe speche is Arabysh. They haue ben vnder the B. of Rome, vntyll the tyme of Innocentius the. iii. foz than was theyr Patrtarke in a coũcell at Rome, but afterwarde whan he was at Cõstantinople, in a coũcell that he helde, he fel frõ the Romane church, he fel therto & from it agayne: But nowe do they stãde stedfastly vpõ theyr owen brayne.

viii. The Armenians of ỹ greater Armenia.

ARmeni are Christiãs in greater Armenia dwellyng by Antiochia, which cc. yeare agone were subdued of the Turkysh Emperoure & made tributary to hym. These Christiãs differ muche frõ the

Romanes. They kepe no feaste or holydaye saue only the Sondaye. They faste not on Easter euen, they knowe nothynge of the Newyeare, Candelmasse & such lyke dayes. They saye that Christ rose on Easter daye at euensonge tyde. They eate flesh euery frydaye betwene Easter and Wytsontyde. Neuertheleſſe they kepe and faſt lent thorowout, and that ſo straytly, that on wednis dayes and frydayes they nother eate fysh, flesh nor oyle, nor yet drynke wyne, cõsyderyng it more synne to vse wyne on these dayes, thã yf they stayned thẽselues with goynge into an vnhoneſt houſe. Thre dayes in the weke do they abſteyne from all maner of meate, but two dayes they eate once. On ỹ Tewsdaye and Sondaye make they merry. They haue no masse all Lente, saue onlye on Saturdayes and Sondayes. Nother say they masse on ony frydaye of the whole yeare: for they wyll not offer on that daye that the oblacion was made. They houſle yonge chylderen of two moneths & al other without excepcion. They mixe no water wyth wyne at theyr masse. They playe the Jewes wyth theyr vnclenly beaſtes, as hares, crowes and ſuche other beaſtes.

They consecrate wyth wooden and glassy chalices, some wyth patine, some wythout ony massynge apparrel, some haue nomoze but a cope on. Usury and Simony are communely vsed amonge them both pzestes & laye people, euen as the Geozgians do, wh whome they are alwaye at variaunce, and ech part counteth ỹ other heretikes. Theyz pzestes haue maryed wyues, but after hyz deceasse they renew not matrimony. They geue a man power to put frome hym hys wyfe that bzeaketh wedloke, and to take another. They vtterly denye purgatozy, and saye ther are two natures in Chziste. They shew the Geozgians to erre in .xxx. artikles from the true fayth of Chziste. Theyz pzestes are lusty, and ful, mozе than the laymē, and vse nigromancy foz the mooste parte. They haue theyz owne speech and language wherin they execute all theyz Gods seruice pzeachynge and syngynge, so that both men and women do vnderstande them. Theyz chefe oz heade byshop is called Catholicon, whome they wozshyp reuerently. Some say they eate flesh all the yeare thozow.

ix. The Surian ozder, oz

Samaritan fayth.

IN Syria or Assyria is the heade cytie Sur, whiche hath a sundery fayth. They vse in theyr masse and scripture the greke tunge, but els, the Saracēs, theyr natyfe langage. They haue a byshop, whose cōstitucions they obey in all thynges. They consecrate with leueuded breade, wherein they holde wyth the Grekes agaynst the Romanes. Some Christians dwellynge in Jewry aboute Jerusalem, called Samaritani do hold with these, the which were cōuerted fyrst in the Apostles tyme. They differ frō ỹ churche of Rome in many artikles, which what tyme they were obedient to ỹ churh of Rome, they obserued: but now they are decyuered and parted from it.

1. The Molarabites, or Arabysh Christians

THys secte dwelled somtyme in great nombre in Aphrica and Spayne, but now are there but a fewe. They kepe the vse of the Christians in Aphrica, nearehande in all poyntes. They say masse in latine, they obey ỹ churche of Rome they cōsecrate with vnleuended breade, yet vary

they in many thynges from the Romanes. The daye is diuided wyth them in.xxiiii. houres, and so many collets, Psalmes oz seruices haue, they to euery houre a seuerall, but not after ỳ latine fashion. That the Latines saye in the begynnynge that do they saye in the ende. The sacrament of altare do some diuide in.vii.oz.x.peces. They are a very deuoute people. They mary none without they be of theyr nation and fayth. Yf a man dye, ỳ woman marieth not agayn but remayneth in chastite & wedowheade.

xi. The Moscouites and whyte Russes fayth.

MOscouites is a natiõ in Asia whose lande is called Moscouia. Theyr kynge and gyde that now is, is called Basilius, a quicke, victozious and foztunate man of warre. Which was in ỳ sege with the Turkysh Emperoure before Uienne in Eastenrich. anno. M.D.xxix he hath aboute a.xx. contryes vnder hym, accozdyng as he auaunceth hym in hys tytle. Thys kynge with hys subiectes wyl be called a good Chzistian: he boasteth hym to be of saynt Paules fayth, whiche shulde haue pzescribed them theyr fayth, lawe and ozdi-

naunce, and to kepe and retayne thys vntyll hys returnynge. In thys lande (as in many other partyes of Grece) do the wyues wear alway a shewsole vpon theyr heades, but ỹ poore weare thē of cloth & the rych of gold & veluet, to signifye theyr subiection and obedience due to the man, so that she is content so to submitte herselfe as thoughe the man shulde go vpon hyr heade, and knowledge hym for hyr Lorde. Thys fayth vse the whyt Russes also.

xii. The fayth of the Bemes or order of the Hussites.

Though the Bemes haue ben vnder the B. of Romes iurisdiction and accostumed wyth hys lawes and fayth, yet are they conuerted and seduced by Jhon Husse that was burnt in the councell of Constaunce. anno. M. cccc. xvi. so that they are deliuered and fallen from the sye Rome. They geue the sacramente of the altare vnto theyr laymē vnder both kyndes, agaynste the commaundement of the B. of Rome: yee and vnshryuen also. But in other thynges do they cleue to the Byshop of Rome: for they nother do eate

flesh on wednisdayes, nor frydayes, they syng, kepe holy dayes and worshyp sayntes as in the byshopryke of Rome. They kepe theyr fastes very straytly. It is a fearce people and enclyned to lyberte.

xiii. The order of Waldenses or Picardes.

The Picardes (that were seduced by Waldus the heretike) are a seuerall kynde of Christen people in Beme. These leade a very Christen and blamlesse lyfe, they call vpon no sayntes or creatures but only God. They sweare not atall, countynge it to be vncomly for a Christen man so to do. They haue no image at all, they knele not afore them nor pray to the. They say ỳ sacramẽt ought not be worshipped, but Christ at ỳ ryghthãd of hys father, & God in spyrete & truth. They haue no begger amõge thẽ, & helpe & coũsel ech other brotherly. Yet are they diuided in two, or as some saye, in thre partes: namely, ỳ greate, ỳ lesse & ỳ leest of all. They hold greatly wt ỳ Anabaptistes they haue all thynges cõmune, they Christẽ no chyldre, they graũt not Christes body to be in ỳ sacramẽt: neuertheles ỳ great heape beleue in ỳ sacramẽt. They pſue ech other,

whereby

they vtter theyr spyete, though they shyne neuer so fayre. They are alwaye at ỹ leaſt. lxxx. thousande. They set nought by the B. of Romes fayth ozders, spiritualty, fastyng, holydayes, masse, prayenge, syngynge, readynge. &c. I passe ouer here the Taborytes, which also haue a seuerall fayth.

xiiii. The Geozgians secte and fayth.

These Christians haue the Tartaries made tributaryes to them. two. C. yeare ago. They vse the Grecians maner in many poyntes. They bzoder vpõ the Perses, reachynge from Palestina vntyll the mountaynes called Caspy. They hadde. xviii. byshoprykes, and one heade oz chefe byshop whome they called Catholicõ. They were fyrste subiecte vnto the sye of Antiochia, a warresarynge people. Theyr prestes haue crownes shauen rounde, but ỹ layemen fozesquared. Theyr wyues be parely vsed to warre, and be hyred therto. Befoze they stryke ony felde they do dzynke largely, that they maye fall on theyr enemyes with the better cozage and moze fearcely. Theyr prestes & spiritualty kepe the walles

and fenses, and vse vsery, finaunces and symony. They are euer at debate with the Armenians, whom they call heretikes. Both the Armenians and Georgians ar now subiecte to the Turke. Theyr name haue they of saint George theyr patron, in whose name they fyght, whom also they haue in theyr standarde and banners. They border also vpon the Medes and Sirtans, of whō they are greatly dradde, yee and of all the Easte partes also. Whan they go to the holy Sepulchre, they entre the cytie Jerusalē with spied banners: for the Saracenes shune thē fore, nother paye they ony where tribute. Theyr wyues haue heere & beerdes as ỳ mē, and go also to warre. They weare hygh toted hattes. What so euer they ascribed some tyme vnto the Soudane, ỳ dyd he graūt thē agayne: for they were of great estimacyon by hym, & are greatly accepted euery where for theyr valeaunt dedes and worthynesse.

Here do I passe ouer also the Gothyes and Vandalyes, whose landes and kyngdomes hath euery one his Christen fayth. Sclauony also hath in many thynges an other religion, Gods seruice and maner, seuerall from all other.

Fyften orders

sectes or supersticions of the Jewes.

i. Samaritani.

IN the tyme of Sarabella or (as sayeth Josephus the .xi. boke, ỹ. vii Chap. of antiquityes) Sanaballat the debite of Jerusalem, rose the fyrst scisma or dissencyon amonge ỹ Jewes, on this wyse: Manasses the brother of Jadi the byshop confederated hymselfe with the debite or leutenaũt, which was an Hey then, & toke the doughter of the vncircumcysed to wyfe agaynst the lawe vpon the condicyon that he shulde make hym hygh prest or byshop. Now seynge that in this dede he dyd transgresse the lawe, he gat euell wyl of many of the Jewes, yee he was euen reiect and hated of them. Upõ this dyd his father in lawe buylde hym a temple vpon mounte Garisim, and set ỹ foresayd Manasses ther in agaynst Jadus his brother, geuynge him a village therto: and they that helde on hys

ſyde were called Samaritans. Theſe diſpē-ſed with the lawe in many thynges, and yet wolde be called Jewes. This diſcencyon la-ſted vntyll the deſtruccyon of Jeruſalem by Titus and Veſpaſianus.

iii. iii. Mozbonei and Meriſtei.

Jſidozus in the. viii. boke of the Ethi-mologyes wzyteth, that amonge ẏ he-reſyes of the Jewes ſome were called Saduces, ſome Mozbonetes, ſome Meri-ſtetes: of the which two laſt ſectes and oz-ders I coulde fynde nomoze though I ſear-ched diligently foz it, but that ẏ Meriſtetes receaue not all the pzophetes, ſayenge: that ſome haue not wzytten of a good ſpzete. The Morbonei ſaye ẏ it is Thziſte ẏ hath taught them to kepe holy day in al thinges.

iiii. The Phariſes both theyz ſecte and fayth.

Theſe. iii. ſectes oz ſuperſticyons folo-wynge, were alſo amonge the Jewes in Thziſtes tyme. The Phariſaicall ſecte was ſeparate from the commune ly-uynge, and wolde be eſtimed the perfecte in the lawe (euen as by vs monkes and freres

are the choyse of people,) which stacke in ẏ lawe ouer heade and eares, so that all that was sene on them semed holy and iuste: but onely the wycked hart, vnknowē to ẏ world but knowen to God, ẏ was enemy to God. This coulde not the world iudge, wherfore by reason of theyr shynynge holynesse they were in great estimacyon amōge ẏ Jewes. To be playne, it were the Jewes monkes, which in theyr and the peoples mynde were nearest the prycke: these rose in the tyme of Ptolomeus Philadelphus. They were called Pharisei, because they were separate & sundered from the other people, both in clothynge and conuersacyon, but had notwithstandynge a lyke wycked harte & hatred to the lawe with the other. They lyued straytly after the workes of the lawe, and measurable in meat, they dyd weare a scrol of parchement on theyr foreheades, and on theyr lefte hande the ten cōmaundementes wryt ten for a remembraunce and continuall exercyse. They dyd weare also brode gardes about theyr garmentes, wherin were boūde thornes and pryckes, that shulde cause them to remēbre Gods cōmaundementes. They ascrybed all thynge to God & his predesti-

nacyon. They neuer answered theyr heade frowardly. They hoped a iudgemēt of god, and a resurreccyon of the dead. They sayd that a mans soule is immortal. These good men were Christes mooste enemyes, and causers of his death, which they were best worthy.

v. The Saducees secte.

SAducet another sect in Israel, which helde nothynge of the predestinacyon of God, sayd ỳ God dyd beholde all thynges, but it is in mans choyse ether to do good or euell. They denyed the resurreccyon of the flesh, and also that ther were ony aūgels. They beleued that the soule perysshed with the body. They receaued onely the .v. bokes of Moses. They accompanyed themselues with noman, but led so strayght and earneft lyfe, that they were called Saducet, that is the ryghteous.

vi. The Esseyes, and theyr religion.

THe Esseyes led in all poyntes neare hande an heremiticall and monasticall lyfe. They despised matrimony,

not of hatred that they had to the state of ye not yet because they dyd counte it vnholy, but to flye the lustes and prouocacyō of women, thynkynge that none kepeth hyr promyse. They were so toyned in loue, that as thyldren of one father, and despysers of all transytory goodes they brought together al theyr substaunce and possession, and had all thynges commune. They dyd counte it vncomly to go in ony other saue whyte garmētes. They had stewardes and officers in worldlye busynesses, but they themselues medled with nothynge saue onely the lawe of God. They had no certayne dwellyng, but were lodged in euery cytie. They shyfted no clothes nor shues tyll they were worne out. They were of great contēplacyon in Godly matters, they vsed few wordes. The daye dyd they euer begynne wyth prayenge, after that went they to worke euery one that he was skylled in, vntyll .v. of the clocke, at the which season they came together to dyne. But afore they sat thēselues therto, they washed themselues with colde water & gyrded a whyte lynnen cloth about thē: this done, they went to theyr meate, þ theyr prest fyrst blessed. After dyner & grace

sayd they returned agayne to worke. No noyse was herde ony where in theyr lodgyn ges, but kept great silence: They coũted an oth eũe forswearyng. They toke none in to theyr secte wbout he were proued one yeare, after the whiche they were sworne to kepe theyr fayth to God, loue and ryghteousnes to men, and to prynces to yelde due obedi ence: and yf it so fortuned that they shuld be chosen to gouerne other, ỳ then they shulde not vse ỳ power to ỳ suppressynge of theyr subiectes. In theyr iudgemẽt sat no lesse thẽ c. persons, whose sentence remayned vnmo ueable. The sabbath obserued they so ear nestly, ỳ vpõ it theynother dressed meat, nor kyndled ony fyre: yee dyd not theyr easemẽt nother. On other dayes whã they wente to do theyr easement they toke a spade wb thẽ, pygged a pyt, wherouer they sat to do theyr easemẽt, lettyng downe theyr clothes about thẽ, lest they dyd iniury to Gods shadowe, & couered it agayn wb ỳ digged vp earth. This must nedes be a righteousnesse: yet abydeth it an order, sect & fylthynesse Esa. lxiiii. both before God & mã, though they hyde theyr ea sement neuer so preuely, not onely before God & man, but also before the elementes.

Herodes Antipas had this secte in great reuerence vntyl his death, nother is ony euel reported therof in storyes: yet is it nothing worth before God. Yf our religious myght auaunce this also, (fyrste that theyr secte is Gods ordinaunce and commaundement, secondarely that they had so lyued thereafter, that with the truethy they coulde not be blamed) how wolde they cracke and boast: yet doth God damne this secte also Joh. vii. Rom. ix. x. Of these thre last rehearsed sectes reade Josephum the. ii. boke of ỹ Jewes battayle the. vii. Chapter at large.

vii. The Jewes secte and religion.

Though these haue receaued the lawe of God vntyl ỹ tyme of fulfyllyng, yet are they now (seynge they haue refused the Messias and lost the true lyght) rekened for a darkenesse, secte and heretikes of S. Jerome and Austine: which besyde ỹ Talmud (wherin is gathered together eue an vnbryement of vayne dreames) haue only in Moses bokes. vi. C. lawes. It is surely a poore people, that with vayne hope doth so trouble itselfe, and hath an harde order yf they wyll fulfyl thesame wout dispensynge.

These are scattred amonge all nacions, and a very fleshly people, which wyll vnderstand all scripture after the letter, & scarce knowe whether ther be ony spzete. They be diuided wythin themselues so well as we, yet darre they not vtter it, lest they be laughed to skozne of vs. Besyde the lawe haue they also receaued many constitucions of men. Theyz ozder is well knowen to the nedy Chzistiãs, foz they are vsurers, and in many places are these open robbers suffred, to the greate damnage of euery man.

viii. Rechabite oz Rechabites secte.

REchabite oz Rechabites are they ꝑ toke vpon them to folow the cõmaũdmẽt of ꝑ Rechabites. And of ꝑwhich Jonadabs chylderen dyd of a fre wyll in obeynge theyr father, (wherby God pzayseth them not foz theyz wozkes sake, but foz theyz obedience) haue these apes and other Jewes coueted to obtayne suche pzayse, makynge themselues a lawe and yock, the whiche is not acceptable to God. Upon thys haue other Jewes (that wolde also be Rechabites) gone to ꝛ dzynke no wyne, buyld no houses

sowe no feldes, & plante no vynes forseuer: which perchaunce they dyd not, because they gat ynough with vsury. Wherfore I cal such Jewes Rechabites, that wyll in dede counterfayte Jonadabs chylderen or the Rechabites in that, for the which they haue obtayned the blessynge of God: hoppynge that God wyll blesse them also, seynge they do it that the chylderen of Jonadab dyd. Of thys reade Jeremy the. xxv. Chapter. To be shorte and playne for thyne vnderstandynge: Jonadab a sonne of Rechab commaunded hys chylderen neuerto drynke wyne, buylde no houses, sowe no feldes, plante no vynes, but only to dwell in tentes. Thys dyd they of wyllynge obedience, though they nother were cõmaũded nor forbydde it in the lawe. Thys obediẽce of the good chyldr̃ pleased God so wel, ỹ he wold haue other to take example by them, sayenge: Lo that to the chylderen of Jonadab, how muche more ought ye to obey me whiche ame youre God & father: For thys cause he blesseth the house of Jonadab and Rechabs kynred, so that ther shall not fayle one to stande alwaye in the syght of God. Upon thys wente the Jewes to and toke vpon them also to be Rechabites

and wolde drynke no wyne, plante no vynes &c. as though God dyd not more regarde obedience than absteynynge from wyne. Thus were the workes of the chyldren of Rechab or Jonadab acceptable to God, seynge they were done in obedience. But thesame workes done of the apes and counterfayters, please God nothynge at all, for they haue no precept nor cõmaundement to do, or to leaue them, but they do thē of theyr owne heade. Wherfore God doth not regarde them, nother can they do thē in fayth seynge they stond in doute whether God be well apayed wyth them, or not. And all that is done wythout fayth and obedience, is playne synne, which yf it were done in fayth and obedience were iustifycacion. By thys commeth it that many folysh Jewes drynke no wyne, counterfaytynge other therin, as we also playe the apes in oure ozders: yee lyke Manasses dyd counterfayte Abraham in offrynge vp of hys chylde.

ix. Nazarei or Nazarees secte.

The Nazarees confesse Jesus of Nazareth to be the sonne of God, yet kepe they all the lawes and ceremonyes of the olde testament. They refuse the new testament, receauynge none but the olde, as more credible. They holde much wyth the Helonites, sayenge that the fayth in Christe be good, but it is not sufficient without the workes of the lawe, and kepynge of the commaundemēts of Moses. Agaynste the which is Paule Roma. ix. x. Gala. iii. iiii. v. vi.

x. Galilei or Galileans.

Galilei be also Jewes, separated from the Jewes in Judea or Jerusalem in many thynges. For as they differ in bodely fashion and spech from them that dwell in Palestina, euen so differ they also in religion and fayth. Thys appeareth by S. Peter, whom hys speche dyd bewraye as he was at Jerusalem in the courte of Annas and Cayphas hygh prestes. It is to be marked farthermore, that euery fayth and naciō hath hys religious, as aboue is specifyed of ẏ Romanes. The Romanes before Christes byrth had theyr Flamines, Prothoflamines and so forth, whiche were halowed or conse-

crate to theyr temples vses. Besydes these they had: Salios, Vtales, Uestales. &c. that were as oure religious and cloysterers. The Turke also hath hys spirituall and religious. So sore is blyndnesse, errour and foolysh speculacion rooted in the world that it is euen the best coyne and valued mony, wherwyth the world wyll be payed. Yf one endeuoure to vtter thys plantacion of man wyth theyr golden and glysterynge holynes conferrynge it wyth the infallible and pure worde of God in hys scripture: he is as well herde and accepted, as yf he dyd caste pearles before swyne, whiche yf thou wylt wash of theyr walowynge in the myre, and dryue them to the cleare water, they drawe back, knorre, yee are euen ready to teare the. God graunte vs once to haue eyes to se: yf it be hys pleasure.

xi. Idumei or Idumeans.

The Idumeans the neghbures to the Jewes which ar a grosse warrefaryng people, enclined to sedicion and insurrectiõs, and therfore wolde be the Jewes fellowes, neuertheless more in wyckednes than in obseruynge the lawe. These were

let in to Jerusalem preuely be the zelotes, a lytle before the sege that Titus layde there before it, whereby was caused much vnhappynesse and mysery at Jerusalem the which Josephus treateth at large in the. vii. boke of the Jewysh battayle the. xxviii. chapter. But how they beynge ouercomme of Hircanus, became Jewes and were circũcysed reade ẏ. xiii. boke of antiquites of Josephus the. xvi. Chap. Thys Idumea bordereth vpõ Egypte, and lyeth by the hylles of Arabia, which of the Hebrues was called Edom, but of other it is called Gobolitis and Amalechitis, whose kynge wythstode the chylderẽ of Israell, and wolde not let them passe thorow hys londe.

xii. zelotes or Gelous secte.

These were suttyll and sedicious rascals amonge the Jewes of Jerusalem whiche gaue themselues that name, as though they were gelous for the lawes of God (euen as such wycked conspiracions and rysynges are wõt to be garnyshed wyth clamyng & defendynge some good tytle) and were notwythstondynge vyle & noughty fellous, that wolde fayne haue ben fre, & rulers thẽselues: yee it was all for ẏ good Mãmon.

These true together, wyllynge to dispatche many thynges (as the nature of such frātike people is to take much vpō them) they wold defende Jerusalem, whiche was rather the cause of destructiō therof. Thys heape now of the false Jewes that bended together and wolde haue no rulers ouer them, but wolde rule themselues, and be called the fre Jewes yee by whome the destruction of Jerusalem dyd come, were called zelotes, ỳ is gelous. The dyd often fyght wyth the cytesins of Jerusalem, disquietynge euery man therof. They hadde also captaynes, but chefly one Jhon Giscalenus a very traytoure. These made a confideracy wyth the Idumeans, & sent priuely for them to come to Jerusalem and helpe them. But after that ỳ Idumeans sawe theyr wycked dealyng, they forsoke the and wente home agayne. The zelotes (as it fortuneth whan rude men wyll rule) yetted all the daye vp & downe the stretes ydle, robbynge all ỳ they coulde snatch, and folde lyghtely an occasiō to euery thynge. Thus was ther great treason: for ỳ cytesins were fayne to kepe silēce, orels to flatter them, so ỳ vnoutspeakeable force was done to them. All ryghteousnesse, lawe and honestye was layde vnder foote. Josephus can scante

compzehende in .iiii. bokes all the mystery and fozce of the zelotes. Euery daye were scarmussynges, nother durst ony man bewayle thys vnrighteousnesse and wzonge: but euery man must be styll, as though they were honeste and louers of God and hys lawe, foz whome the lawe dyd make. ffoz thys cause haue I not vnaduisedly toyned thys secte to the other also. Loke farther of them in the.vii. boke of the Jewysh battayle the.xxv.chapter.

xiii. Sicarii oz Swearders

After the destruction of Jerusalem, whan Cireneus was debite of Jewry certayne sedicious Jewes, not vsed to bondes and seruice dzue together, callyng themselues Sicarii, of a murthure knefe called sica. These wold not obey the Romanes commaundementes, but lyke good Jewes (as they called themselues) fyght agayne foz theyz loste fredome: and defyed vtterly all such Jewes as denyed to helpe thē, robbinge and burnynge of suche Jewes all that they coulde come by. Thus beganne a pyteous murthurynge euery where. They sayde also that whoso wold not helpe to withstonde the

Romanes, shulde be estemed lyke the Romanes. Johānes Giscalenus iustifyed such as were adherentes to them, but as for thē that ether coūselled for the best agaynst thē, or otherwyse withstode them, they were slayne: for all theyr doynge was nothynge but force, so that the wanton horse wanted only them ẏ wolde release hym of ẏ brydle, that he coueted to be red of. The spersed Idumeans and zelotes dyd soone ioyne thē selues to these, which were nearehande all rooted out, so that lyke came to lyke. Aster many robberyes and destruccyon of prouinces, both of theyrs and the Romanes they were rooted out & had a shameful ende (as communely all insurreccyons and conspiracyons do) vnder Festus and Albinus. Of theyr spirituall lyfe, dedes, robbery and ende reade Josephus the .xx. boke of antiquities, the .xiiii. and .xvi. Chapters. Item in the boke of the Jewysh battayl the .vii. boke the .xxviii. and .xxix. chapters, wherof this is brefly the sūme: Certayne of the forsayd Sicaryes that were fled the persuynge of Albinus, fled vnto a stronge holde called Massada wherin one Eleazarus was captayne. Thys holde dyd the Romanes also besege.

As for Massada was buylded vpon a hygh mountayne, by Jonathas a byshop of the Jewes, and afterwarde by kynge Herode was it fensed & made strõge, prouyded plenteously with all maner of ordynaunce and vitayles. He layd also a wall of fre stone aboute the cytie. viii. myle compasse, whose heyght was. xii. cubytes, and the bredth. viii. cubites and vpon the wall he buylded. xxvii. towres, which were of, l. cubytes heyght. Two thynges occasioned Herode to make this towne so strõge: The fyrst was that he feared lest the Jewes wolde depose hym of the kyngdome, and restore his predecessoure in to it agayne. The other: that he feared Cleopatra ỹ quene of Egipte, which requyred hyr husbande ofte to slaye Herode, and to geue her ỹ kyngdome of Jewry. Whã this towne now was beseged of Flauio Syluanus captayne of the Romanes, and so sore assaulted of them, that they within had no hope more of theyr lyues, or escappynge, they called to mynde how ỹ Romanes wolde hãdle them, yf they toke the cytie, what fearfull martyrdom and payne they shulde put them to, or in what greueous bõdage they shuld be, yee and lese the noble lyberte, wherfore they

wolde rather dye then lese it: vpon this had Eleasarus the captayne a goodly oracyon in the kynges palace, wherin he persuaded the people to a wyllynge death, and a true constaũte hart in the lyberte, so that rather then the Romanes shulde haue power vpõ them, they shulde preuẽte them with gladly and wyllyngly to dye of theyr owne hãdes. Some febleharted gaynsayd, pytyeng their wyues and chyldrẽ, whom Eleasarus so persuaded with many goodly reasons and argumentes of the immortalite of the soule, ỳ as frantyke men they exhorted ech other to dye*, countynge this a token of gelousy and Gods seruyce, ỳ they onely as fre, obeyenge onely God and not the Romanes, wolde rather fall in the handes of God for theyr fredome, then to come in the handes of ỳ Romanes, and be vilanous slaues and bondmẽ of the heythen. Upon this made they haist to dye, none wolde be the laste, suche desyre of deynge was come vpon them. Ye that grudged to slaye his wyfe or chyldren hymselfe, toke them in his armes, kyssed them, blessed them, and then prayed hys neghbure for to slaye them. Some other toke the chyldrẽ out of the mothers lappes, some

mothers offred them themselues, as though they wolde so prouyde for them, ther was none that abhorred such a dede. This wyse slewe euery one his frende, requyred therto of frendshippe, whiche myght not fynde in his harte to do it hymselfe. Many lest they shuld be the last, slewe themselues. The last caryed all theyr goodes vpon an heape, to burne them, (lest they shulde come in ỹ hãdes of the Romanes.) As for the corne and other vitayles dyd they leaue in theyr place that they shuld not be rekened ouercome, or cõstrayned to this by famine or desperaciõ, but to testifye that they had done this of set purpose, and good and fre mynde. When al were kylled saue .x. persons, they cast lottes which of them shulde kyll the other .ix. and he hymselfe at the last also. When he onely was lefte, he loked about whether ony were lefte that had nede of his hande. But whan he sawe no body, he set the palace in fyre, & with a valiaũt hande slewe hymselfe. Thus dyed they al in one nyght, whose nõbre was ix.c. and .ix. men, besydes wyues & chyldren, thynkynge none to haue remayned. But .ii. wemen, and .v. boyes, hearynge the conclusion and agrement of this dredfull deuyce,

hyd themselues in caues or pyttes vnder the earth. The Romanes that lay before the cytie maruayled that they sawe nor herde ony enemyes, but only a fyre, thinkyng nothyng lesse then this fearfull chaunce, came to the walles, gaue a rush at the wall with the batelrãme, to se whether ony body wold come in fyght. Upon this came forth the forsayde vii. persons, and shewed the Romanes al the matter, which the Romanes wolde not beleue for the haynousnesse of it, vntyll they came in to the kyngly palace, and fonde all the coarses on a heape: wherof they maruayled and were more abashed, then reioyced. After this lefte Flauius Sylulus the captayne men of warre in the towne and fensed it to his behose. But the Sicarii left not of: for suche as were fledde to Alexandria and Thebe, raysed a new insurrecyon and conspiracyon, persuadynge the Jewes that were there to fyght for theyr fredom, and knowlege God onely to be theyr Lorde. Such as wolde not cõsente to them, but persuaded the cõtrary, those they slew. For this cause assembled the mooste sageste and discreteste Jewes such of theyr nacyon, as were in other places also, and disclosed the fury and

rashnesse of the sycaries or swearders, shewynge what myschefe and inconuenience shulde come, yf they folowed theyr mynde, and declared also what vnhappynesse had euer ben bred by theyr conspiracyons. Upon this they fell vpon them, toke .vi.c. of them prisoners. Thus were these take also, which were martyred and put to execucion with diuerse tormentes, only was it required of them to graunte obedience to ꝑ Emperour and call hym theyr Lorde: the which none of them dyd, nor wolde graunte, but abode stysly by theyr mynde and opinion, suffred death rather lyke brute beastes, than reasonable men, yee euen chyldren also: of whose hardneckednesse and constaunce many one dyd wonder and maruayle.

xiiii. Menelayth & Jasonyth secte.

IN the tyme of Antiochus Epiphanis ꝑ tyraunte, turned many Jewes to thys secte (perchaunce for feare) & yet wold be called good Jewes. These had two byshops vntyll the tyme of the Machabees.

xv. The Amonites and Moabites secte.

The Ammonites and Moabites be suche as besydes God worshypped the Idoll Moloch, ẏ is mans wysdome, & after the ensample of Abraham offred theyr chylderen vnto God, prouynge it featly with argumentes and wrasted scriptures, sayenge on thys wyse: All that God createth, doth please hym. Now it that pleaseth hym done of the one, pleaseth him also done of another seynge he accepteth no persones: wherfore that we offer vp oure chylderen as Abrahã dyd, is hys wyll and pleasure also.

¶ The conclusion of the Jewysh sectes and orders with all the other.

Beholde (good reader) thys Babel or confusion, and compare with thys the heythenysh and Turkysh secte, and I doute not but thou wylt saye it is the Deuell, which goeth aboute, mommynge wyth so many visores. Thou must confesse also that all sectes, faythes and orders, excepte only the true and fre Christendome and Newe testament (whiche is earnest fayth, lyfe, holy goost, and no lawe or dead letter) are nought els saue a fonde Jewyshnesse.

But it goeth thus to worke in the worlde, that they which be tryed shulde be manifest i. Cor. xi. nother was ẏ church euer in a better case, or more floryshyng, then myddes a monge hyr fyndes, sectes and wolues. For Christ is not come to geue an outwarde or worldly peace, but his peace: that is, of the conscience. The church must growe tryed, & exercysed amonge hyr fyndes. Wherfore let it go that wyl not abyde, for chaffe must be sundered frõ corne. This I saye, because that so many sectes be not only no hurte to Christendome, but also profytable, an exercitacyon of theyr knyghthode and a cõquest of heauen. Sũma summarum it is called: Salutẽ ex inimicis nostris, and not dãnum or desolacionem. Upon this sayeth Christe Mat. xxiiii. that it is not possible the electe shulde be deceaued, but for theyr sake shall ẏ peryllous dayes be shortened. He that hath once assayed the trueth, shall neuer fall frõ it, without he be not of the trueth, and such are letten go: for Christ muste so clense and purge his floore, trye his & separte ẏ corne from chaffe. i. Corin. xi. But suche shepe of Christe that belonge to God the father,

heare no voyce but theyr heerdmans, and can not abyde the voyce of the straunger. Joh.x. God knoweth hys, and them cã nomã take out of hys handes. Joh.x. Thus is Chrst stes prayer herde, namely: ỳ Peters fayth fayle not in them that be Peters. Luce.xxii But that God rebuketh false prophetes, sayeng that they haue deceaued hys people, he sheweth how the matter was with them: ffor that haue they done, so much as lyeth in them, though God haue letted and not suffered it to be done to hys electe & chosen. Yet are they iustly blamed therfore. ffor theyr wyll & purpose was good. Now seynge that God iudgeth the harte and wyll, therfore haue they no wronge done to them, but ryght, whan they are iudged to be deceauers of the people.

ffINIS.

Of sectes

¶ The fayth of

the Indians, euen as one Mathew the embassadoure of Prestertās dyd vtter it before Emanuel kynge of Portingale. Anno. M. D. xiii.

1 Fyrst do they beleue with vs the trinite of persons, and one God.

2 And ỹ same maruaylously to haue created heauen, earth, and all that is conteyned in both of nothynge.

3 That Jesus Christe, the anoynted kyng the saueoure and the Messias, so oft promysed by the Prophetes, the very sonne of the true God, was borne of Mary the virgine both before and after the byrth in Bethleem the cytie of Dauid.

4 And that the same beynge iudged of Pilate the wycked debite or lewtenaunt of the Romanes in Jewry, dyed at Jerusalem for oure synnes, and was buryed.

5 And continently to haue gone downe to hell, whose gates he brake: and on ỹ thyrde

daye he roſe agayne alyue, wyth greate vic-
tozy of hys enemyes and death: and finally
to haue aſcended vp to heauen by a wonder
full aſcencion, from whence he came.
6 They beleue alſo an vniuerſall and im-
moztall reſurrecciō of the bodyes, after thys
moztall lyfe.
7 They beleue alſo in theſame fayth, that
Chriſt ſhall iudge both the good and euell, &
that euery man ſhall receaue rewarde ac-
cozdynge to hys dedes done in thys lyfe.
8 After thys iudgmēt ſhall the godly haue
euerlaſtynge ioye, but the wycked euerla-
ſtynge payne.
9 They (as we) kepe the .x. commaunde-
mentes.
10 They graunte .vii. deadly ſynnes alſo.
11 They haue all the bokes of ſcrypture
as we.
12 They haue the .iiii. goſpels alſo.
13 And of Paules Epiſtles do they want
none.
14 They appzoue all ꝑ artikles of ꝑ crede.
15 They pzefer the pater noſter befoze
all other pzayers.
16 They make much alſo of ꝑ Aue Mary.
17 Theyr chyldzen do they baptyſe wyth

holy water on the.vii.daye, and also circumcise them after Moses law, after ỹ costume and vse of longe tyme.
18 On twolfthyde also doth all the people yearly professe opẽly theyr fayth with great ioye, and so are they baptysed agayne.
19 They saye masse also nerehande after our vse, & that nother for lucre or aualtage.
20 The sacramente of altare do they esteme the chefe and principall, confessynge syncerely there to be the body and bloude of Christ, and cõmunicate vnder both kyndes.
21 They confesse the holy oyle & anoyntyng to be sacramẽtes.
22 As soone as they haue synned, do they to shryeue themselues to a preest.
23 The penaunce do they diligẽtly fulfyl.
24 Fastynge do they accomplysh wythout eatynge of flesh or fysh.
25. Lent do they begynne on Septuagesima.
26 The Sondaye and other holy dayes institute of theyr bysshops, do they kepe reuerently.
27 They haue the remembraunce of Christes passion on the last weke of lent, as we.
28 Palmesõdaye do they vse with vs also,

and Candelmasse.
29 Procession goynge do they vse also.
30 They kepe Alhalowtyde and alsoule daye also.
31 Ashwednysdaye accordeth with vs, both in ceremonyes and tyme.
32 They haue also monasteryes, not only of men, but also of wemen, lyuynge in great abstinence.
33 Wherof some cloysters haue .vii. or .viii. C. or a. M. persons.
34 One hyll is there, wheron dwell .xii. M. religious persons, whiche maye in no wyse begge, but laboure for theyr lyuynges: neuertheles yf ony almesse be geuē them, that maye they take welynough, so that it be not craued.
35 They haue preachers to teach Christes fayth, and that of ỳ best learned amōge the prestes and religious.
36 There are many hospitals for the poore only to be lodged and tended.
37 The churches are a centuary for mysdoers, but so, that he that is manslayer be so slenderly fed that at the laste he must dye of hungre.
38 Theyr dead do they bury wyth no lesse

ceremonyes than we, & also in churches.
39 Holy men and of heauenly conuersaciō do they canonizat, after they haue searched theyr lyfe diligently.
40 Men mary but one wyfe at once, and that at the church dore.
41 And after olde costumes & lawes they mary none wythin ẏ.vii.degre, nother may theyr Patriarke dispense here wyth.
42 They haue images of all sayntes in theyr churches.
43 Holy water do they kepe, and thynke ẏ it chaseth awaye wycked spretes.
44 They haue many churches, belles and holy vestimentes for spirituall seruices.
45 They kepe mydsomer moost solemly.
46 They begynne the yeare at Septēbre.
47 They knowe ther is an head byshop of Rome, but the cause that they obey hym not, is the great distaunce from hym.
48 Saynte Bartholomew the Apostle taught them fyrst the fayth and gospell.
49 Theyr prestes are maryed, but after the wyues deceasse they mary not agayne: neuerthelesse theyr patriarke lyueth chaste.

¶ Thys dyd ẏ aforesayde Mathew confesse in the presēce of the nobles & clargy of Portyngale.

¶ Here endeth the treatyse of all sectes, ozders and religions, both of Chzistendom and the Jewes: Translated out of hye Dutch in Englyshe.

¶ Pzinted in Southwarke by me James Nicolson foz Jhon Gough.

Cum Pziuilegio.

Original